

HANDBOOKS FOR THE INDIAN ARMY.

MARÁTHAS AND DEKHANI MUSALMÁNS.

Compiled under the Orders of the Government of India.

BY

MAJOR R. M. BETHAM,

101st Grenadiers,

Late Recruiting Staff Officer for Maráthas and Dekhani Musalmans.



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PREFACE.

THE aim in compiling this handbook, which is intended primarily for the instruction of young officers, has been to put into an easily accessible form as much information as possible concerning the history, customs, etc., of the men with whom they are serving.

It does not, however, profess to give a complete account of the people, and officers are requested to point out to the Adjutant General in India any errors and omissions which they may discover, with a view to the correction and improvement of future editions.

LIST OF SOME OF THE PRINCIPAL AUTHORITIES CONSULTED
IN THE PREPARATION OF THIS WORK.

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Compendium of Information regarding Kolhápur. Hill.

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The earliest records of the Aryans are contained in the *Védas*—a series of hymns composed in the Sanskrit language, from the fifteenth to the tenth century B.C., by

The *Védas*.

the *Rishis*, an order of devout sages, devoted to religious meditation, whose utterances were supposed to be inspired. The early *Védas* must have been composed while the Aryan tribes were marching towards India; others after their arrival on the banks of the Indus. During this advance the race progressed from a loose confederacy of various tribes into several well-knit nations, and extended its settlements from the Himalayas in the north to the Vindhya in the south, and throughout the whole of the river systems of Upper India, as far to the east as the *Sône*.

It has been explained that each head of a family conducted his own religious rites, but in course of time many ceremonial observances were added to the primitive religion, necessitating the service of a special priesthood. It became the custom to call upon the *Rishis* to conduct the sacrifices and to chant the *Védic* hymns. The art of writing was, at this time, unknown, and hymns and sacrificial phrases had to be handed down, by word of mouth, from father to son. It thus came about that certain families became the hereditary owners of the liturgies required at the great national festivals and were called upon, time after time, to chant the tribal hymns, to invoke the divine aid, and to appease the divine wrath. These potent prayers were called *Bráhmans*, and those who offered them were *Bráhmans*. By degrees the number of ministrants required for a great sacrifice increased. Besides the high priests, who superintended the ceremonies, there were the celebrants who dressed the altars, slew the victims, and poured out libations to the gods, while others chanted the *Védic* hymns and repeated phrases appropriate to particular rites. In this manner there arose a special priesthood, a class which was entrusted with the conduct of religious offices, while the rest of the community carried on their ordinary avocations of war, trade and agriculture.

As the Aryan colonists spread east and south, subduing the aboriginal races, they were, to a large extent, relieved from the burden of agricultural labour through the compulsory employment of the conquered people. In this manner, there grew up a class of warriors, freed from the toil of husbandry, who attended the *Máharája*, and were always ready for battle. These kinsmen, companions of the kings gradually formed themselves into a separate class, and were referred to as *Kshatriyas*, that is "those connected with the royal power," and eventually as *Rájpúts*, or "those of royal descent."

The incessant fighting, which had formed the common lot of the Aryans on their march eastward from the Indus, gradually ceased as the aboriginal races were subdued. Members of the community who, from family ties, or from personal inclination, preferred war to the peaceful monotony of village life, had to seek for adventure in the hills and forests of the lower Himalayas or the unknown country to the south of the Vindhya. Distant expeditions were chiefly undertaken by those to whom war was a profession, while others, more peacefully inclined, stayed at home, devoting themselves to agriculture and the manufacturing arts.

Thus the Aryans and their retainers, by a process of natural selection, The organisation into four gradually resolved themselves into four classes. classes:—

(1) The *Bráhmaṇ* or priestly caste * composed of the *Rishis*, their descendants and disciples, to which was entrusted the expounding of the *Védas* and the conduct of religious ceremonies.

(2) The *Kshatriya*, i.e. *Rájpút* or governing and military caste, composed of the *Máharájas* and their warrior kinsmen and companions, whose duty it was to rule, fight, administer justice, and protect the community in general. It is now represented by the *Rájpút*.

(3) The *Vaishya* or trading and agricultural caste, which, assisted by the conquered aborigines, tilled the land, raised cattle and manufactured the arms, implements and household utensils, required by the Aryan commonwealths. It is now represented by the *Bania*.

(4) Besides the three Aryan castes, but immeasurably beneath them, there was the servile or *Súdra* caste, composed of captured aborigines whose lives had been spared, and of the progeny of marriages between Aryans of different castes, and of Aryans and the women of the country, all of which, by the rigid exclusiveness of caste custom, came to be regarded as degraded.

It must be remembered, however, that in the early days of the Aryan settlements, the line of separation between the three first-named classes was far from being sharply defined. The transfer of individuals and their families from one to the other was not an uncommon occurrence, and numerous instances are recorded of kings and warriors terminating their careers as *Rishis* or saintly ascetics. Moreover, in very early times, the *Máharájas* often combined the offices of the priesthood with kingly power,

* The term "caste" is derived from the Portuguese *casta* "a family," but before the word came to be extensively used in European languages, it had for some time been identified with the Bráhmaṇic division of Hindu society into classes. The corresponding Sanskrit word is *várna* "colour." The three Aryan *várnas* or castes were of light complexion. Bráhmaṇs were said to be white, Kshatriyas ruddy, and Vaishiyas yellow: on the other hand the *Súdras* and *Dasyus* or aborigines are described in the *Védas* as black.

a custom which, in rare instances, has survived to the present day. In the same way it was not unusual for the more adventurous Vaishiyas to abandon agriculture, and join the ranks of the Kshatriyas. In course of time these occupational distinctions developed into separate castes, and as intermarriage became first of all restricted and afterwards prohibited, each caste devoted itself more strictly to its own hereditary employment. All, however, were recognised as belonging to the twice-born* or Aryan race, all were permitted to attend the great national sacrifices, and all worshipped the same gods.

But it must not be supposed that Bráhma supremacy was accepted without protest. Their claims to recognition as a distinct Levite class, of divine origin, and possessed of supernatural powers, were rejected by the Kshatriyas, who insisted, with perfect truth, that many of the *Rishis* who had composed the *Védas* were kings and warriors rather than priests, and that no authority for the pretensions of the Bráhmans could be found in the *Védic* legends. There are traditions of a great struggle having taken place between the Bráhmans and Kshatriyas, in which the former were completely victorious. The details of this quarrel, however, are obscure, for the Bráhmans, as exclusive custodians of the sacred writings, took care to efface all reference to a struggle which, from its very existence, cast a doubt on their pretensions to a divine origin. It may here be noticed that many of the Aryan tribes rejected the theory of Bráhmanical supremacy. Thus the earlier settlements west of the Indus never adopted the principle of caste: those between the Indus and the Jumna accepted it, but in a modified form; it was chiefly in the tract watered by the Jumna and the Ganges, from Delhi on the west to Ajudhya and Benares on the east, that the Bráhmans consolidated their authority and became a compact, learned and influential body, the author of Sanskrit literature, and the lawgivers, scientists and philosophers of the whole Hindu world.

By the fifth century B.C. the original simplicity of the *Védic* worship had been replaced by a philosophical creed, accompanied by an elaborate ritual. The early conception of a Supreme Being, made manifest through the physical forces of Nature, gave way to the mystic triad of Bráhma, Vishnu and Shiva, the Maker, Preserver and Destroyer,

* Twice-born castes are the Bráhmans, Kshatriyas or Rájpúts and the Vaishiyas. The *Súdras* are excluded from this category.

with a tendency to create new gods, to worship the elements in various personifications, and to embody the attributes of each member of the Hindu Trinity in numerous *avatārs* or incarnations. The new religion puzzled the people without satisfying them, while the growing arrogance of the Bráhmans caused a universal desire for a return to more primitive beliefs.

At this juncture, Sakya Muni, a Kshatriya Prince of Behár, initiated the great reformation which eventually developed

The Buddhist reformation. into a new religion. Universal charity, liberty, and equality, with the total rejection of caste, formed the fundamental principles of the new doctrine, and the personal character of Buddha, the "Enlightened," as he was named by his disciples, immediately attracted a considerable following.

The growth of Buddhism was very rapid. By about 200 B.C. it had become the State religion in Hindustán.

The vitality of Bráhmanism and the decline of Buddhism. From thence it spread north into Nepal, and through Central Asia into China and Japan.

At the same time Buddhist missionaries carried their faith into Ceylon, and from thence it was extended to Burma, Siam and Java. But though Bráhmanism was undoubtedly modified by Buddhism, it was never displaced. Even in the sixth century Buddhism had commenced to decline, and before the Máhammadian faith had come fairly upon the scene, it had entirely disappeared from India. For more than a thousand years the two religions had existed side by side, and modern Hinduism is undoubtedly a combination of both.

About 400 B.C. the Bráhmans, finding in Buddhism a religious movement which threatened their spiritual authority,

The Dharma-Shástras or Institutes of Mánu. designed a code which, besides maintaining their privileges, formed a definite authority

on all points connected with Hindu law and ritual. This celebrated work, called the Code of Mánu, and known also as the *Dharmā-Shástras*, is a compilation of the customary law current about the fifth century B.C. in the Aryan principalities on the banks of the Ganges and Jumna. The Bráhmans claimed for it a divine origin, and ascribed it to Mánu, the first Aryan man. In it the four-fold division of society is said to have been ordered by Bráhma, the Creator of the Universe. The Bráhmans are supposed to have emanated from his head, the Kshatriyas from his arms, the Vaishiyas from his thighs, and the Súdras from his feet. The code consists of a mass of precepts, religious and secular, rules for the administration of justice, and special enactments with regard to purification and penance. It was written with a view to stemming the tide of Buddhist reform by stringent rules against the intermingling of castes by marriage, and

by forbidding the higher castes, under severe penalties, from eating, drinking, or holding social intercourse with any of those ranking beneath them.

The reaction in favour of Bráhmaism began to have effect about 200

The Bráhma revival.

B.C. By the eighth century A.D. the Bráhmans had completely re-established their authority

The simplicity of the *Védic* faith was transformed beyond recognition. No efforts were spared to materialize religion. The gods were provided with wives. Caste was revived, no longer with the four-fold division of the Code of Mánu, but with all the complicated occupational sub-divisions which exist to the present day. In all these changes we trace the efforts of an astute priesthood to establish a popular religion. No section of the community was forgotten. The smouldering enmity of the Kshatriyas was appeased by attributing a celestial origin to the ancestors of their ruling families. The Solar and Lunar Races of Ajudhya and Mathura were flattered by the elevation of Ráma and Krishna, their respective heroes, to the dignity of *avatárs*, or Incarnations of the divine Vishnu. Scythian invaders and aboriginal races were conciliated by the adoption of their tribal divinities. Their *totem*,* tree, and serpent worship, though utterly at variance with the spirit of the *Védas*, was affiliated to the orthodox beliefs, and their princes and warriors were accorded the status of Kshatriyas as an inducement to accept the principle of caste.

Buddhism, in spite of the antagonistic nature of its doctrines, was dis-

The assimilative character of Bráhmaism.

posed of in a similar manner; and Buddha, whose whole life and teaching had been a protest against the formalism of the Bráhmans, was absorbed into the Hindu system, and, as an Incarnation of Vishnu, was allotted a place in the pantheon of minor gods. Thus, step by step, by diplomacy and adaptiveness, the Bráhmans consolidated their authority, and established a religion which, having the *Védic* faith of the Aryan race as its foundation, has absorbed and assimilated a portion of each of the religious systems which it has successively displaced.

During the period embraced by the rise and fall of Buddhism, *viz.*, from 242 B.C. to 500 A.D., India was subjected to a series of foreign invasions. The Greeks of Bactria, expelled by hordes of Scythians, entered India in the second and first centuries B.C. and are said to have penetrated as far as Orissa. Meanwhile the *Medii*, *Xanthii*, *Fatii*, *Getæ* and other

Greek, Bactrian and Scythian
ns.

* "The ruder races of men are found divided into tribes, each of which is usually named after some animal, vegetable or thing, which is an object of veneration or worship to the tribe. The animal, vegetable or thing, is the *totem* or god of the tribe. From the tribe being commonly named after its *totem*, the word is also frequently employed to signify merely the tribal designation."—(*Chambers Encyclopædia*.)

Scythian races, were gradually working their way from the banks of the Oxus into Southern Afghánistán, and the pastoral highlands about Quetta, whence they forced their way by the Bolán Pass, through the Sulaimán Mountains, into India, settling in the Punjáb about the beginning of the first century.

Starting from the banks of the Indus, which they occupied from Hazára

Geographical distribution of the
Scythian races.

to the coast of Sind, the Scythians spread out in a fan-like shape from the Salt Range in the north, to the Aravelli Hills and Chambal

in the south, and as far to the east as the valley of the Jumna. They thus colonised the Punjáb, Northern Rájputána, and the western half of the Gangetic Doáb, and a considerable proportion of the inhabitants of these countries are undoubtedly of Scythian origin.

The spread of the Aryans into Hindustán, that is, from the Himalayas in

Spread of the Aryans into the
Dekhan.

the north to the Vindhyas in the south, has been briefly sketched in the preceding pages. It is now proposed to treat with their settle-

ment in the Dekhan.

The word "*Dakkan*" represents the vernacular pronunciation of the Sanskrit word "*Dakshina*," meaning "south-

Etymology of the word Dekhan.

ern," used to designate the portion of the

Indian peninsular lying to the south of the Narbada.

The Aryans appear to have had their wanderings checked for some

Vidarbha, or the Berárs, the
first Aryan province in the south.

considerable time by the Vindhyas, which, owing to their height, seemed to obstruct the passage of the sun and were impassable to

them. After a while, however, the sage Agastya, in poetical language, bade "the mountain not to grow so high," that is, crossed it, and established a hermitage to the south and thus led the way to other settlements. The first or oldest Aryan province in the southern country must have been the Vidarbhas or Berárs. For in the *Rámáyána* when Sugriva, the Monkey King, sends his followers to the different quarters in search of Ráma's wife, Sita, and Rávana, her ravisher, he directs them to go, among other countries, to Vidarbhas, Dándakaranya (the Forest of Dándaka) and the river Godávari. This shows that while the country about the Godávari, that is, the Dekhan or Máharáshtra, in the narrowed sense of the term, was a forest, Vidarbha was an inhabited country.

But though Máharáshtra was the last country to be occupied by the Indian

Subjugation of Máharáshtra by
the Aryans proved by the preva-
lent dialect of the country.

Aryans, their subjugation of it was no less thorough than that of all the northern coun-tries. Here, as there, they drove some of the

aborigines to the fastnesses of mountains and jungles, and incorporated the

rest into their own society. The present Maráthi language is as much an off-shoot of the Sanskrit as the other languages of Northern India. The extensive corruption of Sanskrit sounds must be accounted for by the supposition that the language had to be spoken by races whose original tongue it was not, and not by the natural operation of the causes which bring about the decay of a language spoken throughout its history by the same race. Alien races could not properly pronounce the Sanskrit words

Prákrit dialects.

used by the conquering Aryans, and thus the **Prákrit* forms of Sanskrit words repre-

sent their pronunciation of them. A few sounds unknown to Sanskrit, as well as some words not traceable to that language, are found in the *Prákrits* and these point to the same conclusion. It thus appears that the Indian Aryans in their progress through the country came in contact with alien races, which were incorporated with their society, and learnt their language, at the same time that they preserved some of their original words and phonetic peculiarities. This was the state of things in the north down to the Marátha country.

But further south and on the eastern coast, though they penetrated there and communicated their own civilization to the aboriginal races inhabiting those parts, they were not able to incorporate them

Subjugation of the country further south partial.

thoroughly into their own society and to root out their language and their peculiar civilization. On the contrary, the Aryans had to learn the languages of those races, and to adopt a portion, at least, of their civilization. Thus the *Kanarese*, the *Telugu*, the *Tamil* and the other languages now spoken in Southern India are not derived from the Sanskrit, but belong altogether to a different stock. The reason why the result of the Aryan irruption was so different in Southern India from what it was in the north appears to be that when the Aryans penetrated to the south, there existed already well-organized communities and kingdoms. In the north, however, at the time of the Aryan invasion, the condition of the country must have been similar to that of *Dándakáranya*, which is represented in the *Rámáyána* as a forest infested by *Rákshasas* or wild tribes, who disturbed the religious rites of the Bráhmaṇ sages.

From old manuscripts, books and inscriptions on rocks, in caves, etc., it

The Aryans penetrated to the Dekhan after the beginning of about the seventh century B.C.

would appear that the Indian Aryans had no knowledge of Southern India previous to the seventh century B.C. They had gone as far as

* *Prákrit* is a term given to dialects of the Sanskrit; it is the common not the perfect language. In this sense the common dialect of any spoken language is *Prákrit*. The ancient *Prákrit* dialects were those forms of the speech which were commonly used by the masses.—(*Balfour Cyclopædia of India*.)

the Northern Circars by the eastern route, but no further, and the countries directly to the south of the Vindhya they were not familiar with. About that time, however, they must have begun to penetrate still further, since they had already settled in, or had communication with, the countries on the northern skirts of the Vindhya and Kalinga, and first settled in Vidarbha or Berár, approaching it still, it would appear, by the eastern route, but in the course of some time more they crossed the Vindhya and settled in Dándakáranya along the banks of the Godávari, that is, in Máharáshtra or the Dekhan. Before B.C. 350, they had become familiar with the whole country down to Tanjore and Madura.

In the middle of the third century B.C. Asóka, the Great King of the Maurya Dynasty, speaks, in the Fifth Edict of his rock inscriptions, found in various places in India, of his having sent ministers of religion to the *Rástikas*. The *Rástikas* or according to the Mansehra version, *Rátrikas*, corresponding to the Sanskrit *Ráshtrikas*, were very likely the people of *Máharáshtra*, for a tribe of the name of *Ráttas* has, from the remotest times, held political supremacy in the Dekhan. One branch of it assumed the name of *Ráshtrákutas* and governed the country before the Chálukyas acquired power. It re-established itself after about three centuries, but had to yield to the Chálukyas again some time after. In later times, chieftains of the name of *Ráttas* governed Saundatti in the Belgaum district. A race called *Bhojas* ruled over the country of Vidarbha or Berár, and also in other parts of the Dekhan. In inscriptions in various caves, the name "*Máhábhoja*" or *Great Bhoja* occurs several times. Just as the *Bhojas* called themselves *Máhábhojas*, the *Ráshtrikas*, *Ráttis*, *Rátthis* or *Rátthas* called themselves *Máharátthis* or *Máharátthas*, and thus the country in which they lived came to be called *Máharáttha*, the Sanskrit of which is *Máharáshtra*.

Whether the name *Máharáttha* or *Máharáshtra* had come into use in the time of Asóka does not appear clear, but that it was used in the early centuries of the Christian Era admits of little doubt. In some inscriptions in cave temples, which are to be referred to the second century, the male donors are called *Máharáthi* and the female *Máharáthini* which signify the *Great Ráthi* (man and woman). Similarly, in a large cave at Nánághát, a *Máharáthi* hero is mentioned. Of the old *Prákrits*, the principal one was called *Máharáshtri*, because we are told it was the language of *Máharáshtra*. Kálidása, who lived in about the first half of the seventh century, employed the *Máharáshtri*

Names of people in the Dekhan in the inscriptions of Asóka.

Etymology of the name *Máharáshtra*.

The occurrence of the names "*Máharátthi*" "*Máharáttha*" and "*Máharáshtra*," in books and inscriptions.

dialect in his writings. Varāhamihira, who lived in the beginning of the sixth century, speaks of *Māhārāshtra* as a southern country. Hwan Tshang, the Chinese Traveller, called the country ruled over by the Chālukyas in the second quarter of the seventh century, *Moholocha*, which has been identified with *Māhārāshtra*.*

In this short sketch, endeavour has been made to trace back the origin of the Marāthas which, however, is still shrouded in considerable obscurity. The

better class of Marāthas all claim to be of Rājput descent and *Kshatriyas*. If so, their origin would appear to be Aryan and not aboriginal. In support of this they profess to consist of 96 clans or families, to favour infant marriage, forbid re-marriage of widows and wear the sacred thread. Their language is distinctly of Sanskrit origin and from their appearance, they must be at least mixed Aryan or mixed Scythian. Against this, we have to weigh the fact that there exist, to the present day, all the indications of a classification by "*kuldevāks*," or totems, which can scarcely be reconciled with a pure Rājput or even an Aryan origin. Again, how come they to be called Marāthas? Are they Aryans, who, having conquered the country, have bred and multiplied and adopted their name from it, *viz.*, *Māhārāshtra*, or, on the other hand are they descendants of the ancient tribe of *Rāshṭikas*, *Rāshṭrākutas*, *Rātthis* or *Rāttas*? One fact is, however, beyond doubt, *viz.*, that they rose to be a great people, over-ran India, pushed the Mūhammadans out of the Dekhan and, but for their defeat on the fatal field of Pānipat by the Afghāns in 1761, would have become a nation with a Marātha Emperor the Imperial Throne at Delhi.

History of Marāthas and Dekhani Musalmāns.

The histories of the Marāthas and Dekhani Musalmāns are so closely allied to each other it is almost impossible to treat them separately. On this account, it is proposed to make one history of both.

Early in the seventh century, Mūhammad, a new Arabian teacher, called himself the last of the prophets and informed his countrymen that he had received a divine mission to force upon the whole world the choice between the Korān tribute or the sword. Thirty years after the *Hejira*, or flight from Mecca to Medina in 622 A.D., from which date the

* There are two other origins spoken of, for the word *Māhārāshtra*, the first is that it means the *Great Country*, given to it by the early Sanskrit-knowing settlers in Upper India. The other is *Mhārāshtra*, the land of the Mhārs. But though the Mhārs are a large and important class in the Marāthi-speaking country, their depressed state makes it unlikely they have any after them.

Múhammadan Era is reckoned, the warriors of Islám conquered Syria, Persia and Egypt. In 664, they overcame the hardy Afgháns of Kábul. In the same year Kaliph Omar founded Bassora on the south-west of Persia. From thence, in 700, the first Múhammadan expedition against India was despatched into Sind. Its success was only partial. A few years later, a larger expedition under Kasim, nephew of the Governor of Bassora, conquered Sind and advanced to Multan. Within 50 years of Kasim's death, the Múhammadans were expelled by the Rájputs. This was not the only unsuccessful enterprise made by the Múhammadans before the tide turned, which was to carry the power of Islám over the length and breadth of India.

The next serious invasion of the Múhammadans was not from the sea, but from Ghazni in Afghánistán. Sábuktagin succeeded to the sovereignty of this kingdom in 976. He first conquered Kandahár, then Kashmir and the Punjáb, the latter both under the rule of the Hindu king, Jaypál. Sábuktagin withdrew to Ghazni, whereupon Jaypál, aided by the kings of Delhi, Ajmir and Kanauj, led a vast army against him to avenge his incursions.

Sábuktagin crushed them and took possession of Peshawar. His son Máhmud of Ghazni, who succeeded him, inspired by his example, moved against India in 1001 and inflicted another crushing defeat on Jaypál, who, in consequence, immolated himself on the funeral pyre. Máhmud is said to have made no less than 13 invasions of India from Ghazni. His cruelty established in the hearts of the Hindu races a hatred of Múhammadans, which has never been eradicated.

The Ghaznevide Dynasty of Sábuktagin and Máhmud lasted for about a century and a half, during which time the Punjáb was more or less occupied by a permanent garrison.

Early in the Christian Era Máháráshtira is said to have been ruled by the great Saliváhana, whose capital was at Paithan on the Godáviri. At a later period a powerful dynasty of Chálukya Rájputs reigned over a large part of Máháráshtira and the Kárnatak, with a capital at Kalyán, 200 miles north-west of Sholápur. The Chálukyas reached their greatest power under Tálapa Deva in the tenth century, and became extinct about the end of the twelfth century, when the Jádhav or Yádav-rájas of Devgiri or Daulat-ábád became supreme. This was the dynasty which was ruling at the time of the Múhammadan Invasion of the Dekhan in 1294.

In 1186, the Dynasty of Ghor swept away the Ghazni family and Múhammad Ghorí, brother of the Sultan of Ghor, over-ran the Punjáb, defeated the last Sultan of Ghazni at Lahore and established his rule.

Ghor Dynasty.

Múhammad Ghorí succeeded to the throne in 1195 and laid the foundation of Múhammadan Rule in India. He made six campaigns from Ghazni. In the third he was defeated by a combination of Hindu rájas. The combination melted away and, two years later, the same battlefield saw Múhammad Ghorí re-established and the King of Delhi slain.

Foundation of Múhammadan Rule in India.

The conqueror returned to Ghazni, leaving as Viceroy of Delhi, Kutab-ud-din, a slave, who afterwards became the first Slave King of Delhi.

Múhammad Ghorí occupied each district that he over-ran and arranged for its administration. His early death prevented his seeing the firm establishment of the Múhammadan Empire, which he had the greatest share in founding.

Múhammad Ghorí's Policy.

Máhmud, Múhammad Ghorí's nephew, succeeded him. By him Kutab, the Viceroy of Delhi, was invested as King. Kutab, by his ability and strength of will, retained his hold upon the territories to which he succeeded. In his son's reign, the Viceroys of Sind and Bengal assumed independence. In this way, during the Slave and succeeding dynasties, India became parcelled out into a number of Múhammadan and Hindu States. Some of these passed away, while others became strong and powerful and even rivalled Delhi itself.

The Division in India.

The Slave King Dynasty ended in 1288. During this period, India was over-run by merciless marauders from Central Asia, known as *Mongols* or *Moghals*, under one Jangiz Khán whose power was acknowledged from Peking to the banks of the Volga. These invaders were pagans who wasted India as far as Lahore and then withdrew to Ghazni.

Mongol Invasions.

The Khilji Dynasty succeeded the Slave and lasted from 1288 to 1321. During this time, the first invasion of the Dekhan by the Múhammadans took place.

First invasion of the Dekhan by Múhammadans.

In 1293 Jalál-ud-din, the King, led an expedition to quell a rebellion in Málwa and reduced it to obedience.

Rebellion in Málwa.

As a reward for good work in this campaign, Alla-ud-din, the king's nephew, was granted permission to march upon the Dekhan. He conquered Ellichpur and Deogarh. On the murder of his uncle, Alla-ud-din became King of Delhi.

Fall of Deogarh.

In 1297 he sent an expedition to Guzerát and during his reign sent several more against Deogarh, which was Expedition to the Konkan. re-taken after its first capture. One of these expeditions passed into the Konkan and reached the sea-coast. Several Mongol invasions were suppressed by him. In 1321 he was murdered as he had developed into a cruel monster.

The next dynasty at Delhi was that of Túghlak. Its second king, Subjugation of the Dekhan. Múhammad Túghlak, subjugated most of the Dekhan and brought Guzerát under his sway. He moved his capital from Delhi to Deogarh, which he called Daulatábád, *The Abode of Wealth*. Under his rule the Múhammadan Empire in India reached a limit which was not exceeded till Aurangzebe brought nearly the whole of it beneath his iron rule. Towards the latter part of his reign, Múhammad was occupied in crushing rebellions caused by his atrocious cruelties. He died in Sind in 1351.

In 1347 Zaffar Khán, a most remarkable man, brought about a rebellion and into existence a wealthy and powerful Múhammadan State in the Dekhan. He was Foundation of the Báhmani Dynasty. the menial of a Bráhma at Delhi named Gangu. Taking advantage of the discontent caused by Múhammad Túghlak's cruelties, he gathered together many Musalmán and Hindu nobles and defeated the royal troops at Bidar. He made himself ruler of all the Dekhan possessions of Delhi and was crowned king. Out of gratitude to his master he assumed the strange title of Álla-ud-din Hasan Gangu Báhmani and made him his treasurer.

The Báhmani Dynasty lasted from 1347 to 1526, for the most part, in great glory and power. Cultivation and trade increased, ships sailed to Egypt and Arabia from Goa and Chaul in the Konkan, returning with the choicest productions of Europe. The Báhmani kings introduced many foreign troops such as *Persians, Tartars, Moghals, and Arabs* from whose union with the women of the country have descended the Dekhani Múhammadans. The Báhmani territories were gradually extended from sea to sea and the Konkan

Subjugation of the Konkan. was thoroughly subdued. The chief historical records of this period are mostly occupied with wars, massacres and intrigues. Hindus were only occupied in inferior offices, though consideration was shown to Bráhmans.

Between the period 1347-1526, that is, the founding of the Báhmani Dynasty and the rise of the first of the so-called Moghal Emperors of Delhi, all had not The coming of Tamerlane.

been going well with the nominally supreme government at Delhi. Attracted by this, Timur the Tartar or Tamerlane, advanced on Delhi in 1398, with his hordes, from Sámarkhand and proclaimed himself Emperor of India. He then returned to Central Asia leaving Khizr Khán, Viceroy of Lahore, as his deputy. The Túghlak Dynasty continued for a few years in name, but there soon ceased to be a King or Emperor of Delhi. Khizr Khán and his successors held the land for Tamerlane.

The Afghán Lódi Dynasty lasted with more or less success from 1478-1526, when it collapsed amidst general rebellion, the deputies, as usual, declaring their independence. One of these, Daulat Khán Lódi of the Punjáb, journeyed to Kábul and brought back its ruler, Bábar, Tamerlane's descendant, to claim the Empire of Delhi. Bábar advanced on Delhi and in 1526 defeated Ibráhim, the last of the Lódis, on the field of Pánipat. He became the first of the Moghal Emperors of Delhi, the last being Bahádur Sháh, who was removed from his throne by the British Government after the mutiny of 1857.

In order to maintain continuity the coming of the Portuguese must be mentioned. In May 1498, the famous Admiral Vasco da Gáma cast anchor in Calicut.

At this time India was not prepared to make a formidable resistance to an invader. The Grand Moghal Empire was not founded. The Sovereignty of Delhi was at its last gasp; for many years it had been governed as a dependency of Tamerlane's. Rebellious viceroys reigned over Múhammadan States, struggling for supremacy. Bijánagar was well nigh the sole independent Hindu State remaining. The Báhmání Dynasty of the Dekhan was in its last throes: on its ruins five separate states were taking form. Of these, the Nizám Sháhi Dynasty, at Áhmednagar, and the Adil Sháhi, at Bijápur, lasted as independent and powerful kingdoms until brought under the sway of Aurangzebe. So also the Kutab Sháhi Dynasty of Golconda, now Hyderábád. Attempts were made to maintain the Báhmání Dynasty in the Barid Sháhi family at Bidar and Imad Sháhi at Berár. The future greatness of the Maráthás, who were afterwards to rise up in their strength from their mountain homes and to remain formidable till subdued by the English, was not foreshadowed. While the kingdoms that rose from the ashes of the Báhmání Dynasty were engaged in endless mutual rivalry and, later on, in contests against Akbár and Aurangzebe, they little thought that they were exhausting their own strength, while exciting in the Maráthás that spirit of rapine, plunder and dominion lying latent in that race.

During the sixteenth century, the chief interest in the history of Western India centres in the rise of the Portuguese commercial supremacy along the coast and the expansion of the Moghal Empire. At its end, these two powers shared, with the moribund kingdoms of Āhmednagar and Bijápur, what is now the Bombay Presidency.

Sind remained independent till 1522, Guzerát till 1572, and Khándeish till 1594, when they were subdued, and brought under the Moghal Dynasty.

Āhmednagar was founded and its capital built by Malik Ahmad, in 1494, when he moved his government from Júnnar, in Poona, to Bhingár and declared his independence, owing to his father having been murdered by the Báhmāni authorities.

Bijápur was founded five years earlier by Yúsuf Adil Sháh.

These two kingdoms were constantly at war with one another and also combined against Golconda and other states. The Hindu state of Bijánagar was crushed in 1594 and incorporated, chiefly, in Bijápur. The state of Bidar was also annexed by Bijápur in 1529.

Berár was swallowed up by Āhmednagar in 1572.

Such were the rival powers that had to be dealt with by the Portuguese and the new Moghal Empire of Delhi.

The unceasing wars between these Dekhan kingdoms compelled them to keep up enormous forces. They all preferred to enlist *Turks, Arabs, Moghals* and *Portuguese*, but were compelled to fill the rank and file of their armies with Maráthas and Hindus of the country. This stimulated their martial spirit. Maráthas were more numerous in the armies of Bijápur and Āhmednagar than in that of Golconda. Neither community of language, religion or national sentiment prevented their fighting against each other. Fighting and plunder to them were food and drink. They cherished interminable hereditary feuds and were prepared to fight to the death.

In 1529, Búrhán Nizám Sháh, of Āhmednagar, bestowed the office of Peshwa, or Prime Minister, on a Bráhmān, and Ibráhim Adil Sháh, of Bijápur, in 1555 showed his preference for the natives of Máhārāshtra as men of business, no less than as soldiers, by allowing Maráthi to take the place of Persian, consequently the power and influence of the Maráthas and Bráhmāns were naturally increased,

Expansion of the Moghal Empire.

Foundation of Āhmednagar and Bijápur.

Worth of the Natives of Máhārāshtra recognised.

To return to the Portuguese. Vasco da Gáma was well received at Calicut and, after a short stay, sailed away. Owing to the success of his expedition, a second, under Pedro Cabral, reached Calicut in September 1500. Cabral established the first European factory in India. He afterwards sailed for Europe with a large cargo, leaving some men behind in charge of the factory at Cochin. Before his return home, a third expedition had been despatched, under Juan de Nueva, which touched at Anjidiva, near Goa.

As a certain amount of opposition had always been encountered, Vasco da Gáma was sent out in 1502, supported by arms, with orders to divert all trade into Portuguese channels. This he did with a certain amount of cruelty and returned in 1503, leaving a viceroy to protect Portuguese interests in India. Vasco da Gáma was ignorant of the real rulers of Western India, *viz.*, Áhmednagar, Bijápur and the Báhami Kingdom.

In February 1510, Alfonso de Albuquerque captured Goa from Bijápur. It was re-taken a few months later by Yúsuf Adil Sháh, only to fall finally into the possession of the Portuguese in November 1510, whose it has been ever since.

The main features of the policy of the Portuguese appeared to be to obtain a foothold on the coast line so as to enable them to control the trade of India and divert it to their own advantage, but they had no inclination to acquire land and territory. With this intention, they spread along the coast and established themselves. They were constantly at war with the various states in their vicinity, but never made any bold bid to over-run India.

On assuming the Viceroyalty of Delhi in 1526, Bábar continued his victorious career, till his death in 1530, when he was succeeded by his son Húmayún.

Húmayún started a campaign against Guzerát, which province he subdued. He then proceeded against Sher Khán in Bengal, but was worsted. He took refuge in flight to Sind and wandered about the desert for several years, where, in 1542, his illustrious son, Akbár, was born. In 1543 he gave himself up at Kandahár. His successful rival Sher Sháh Súr ruled India, in the meanwhile, for five years. In the space of ten years the Afghán Dynasty came to an end. Húmayún took advantage of this to recover his lost territories at the battle of Sirhind, thereby possessing himself of Delhi and Agra. He died in 1556 and was succeeded by his son Akbár.

On acceding to power Akbár at once subdued the usurping Súr Dynasty at the Battle of Pánipat, and found himself in 1557 the undisputed possessor of North-West India.

Accession of Akbár.

The dream of his life was to fuse into one nation the Hindus and Múham-madans of India and, with this end in view, he married a Rájpút princess. The overthrow of Hindu chiefs was followed by their enrolment as nobles of his court, and the blending of their interests with his, quickly extended his dominions to Málwa, Khándeish and the Dekhan. He took the fort of Áhmednagar, in defence of which Chánd Bibi displayed such valour, and left his son Daniel as Viceroy, on being obliged to return to the north of India to quell a rebellion.

Akbár's aims.

Malik Ambar established the capital of the Nizám Sháhi State at Daulatábád, which was transferred to Hyderábád in 1589.

Malik Ambar.

The Dutch.

The Dutch first came to India in 1595.

Akbár died in 1605. His possessions in Bombay consisted of Sind, Guzerát including Káthiawár, Khándeish, Berár, Ahmednagar Fort and some of the surrounding districts.

Akbár's death.

Thus, before the English reached India, the greatest of the Moghals had passed away. Weaker at the beginning of his reign than former Múhammadan rulers,

His qualities.

Akbár had brought his empire to a pitch of greatness that none of his predecessors had attained. In his reign beautiful buildings sprang up in the cities of India, and his court was one of the most magnificent in the world. In jewels and decorations, in cloth of gold and velvet, in the equipage of the camp and the trappings of the army, splendour could go no further. In strength of character, in breadth of view, in genius and ability, Akbár has few rivals in any country, while in the history of India, the Great Mogul Emperor stands out absolutely unrivalled.

Silim, Akbár's eldest son, succeeded him and was crowned at Agra under the title of Jehángir or *Conqueror of the World*.

Jehángir.

In 1608, Captain Hawkins appeared at the splendid court at Agra, from Súrat, and craved Jehángir's permission to establish a factory at that port.

Advent of the English.

Meanwhile Jehángir's affairs, in the Dekhan, were not progressing satisfactorily. His army had been defeated by Malik Ambar. Ahmednagar fort was

Jehángir's affairs in the Dekhan.

recaptured in 1610 and Jehángir's troops driven back to Khándeish. The rebellion of Jehángir's son, Prince Khoshru, enabled Malik Ambar to consolidate his power. In this he was aided by many Marátha families, who were steadily rising in importance. Jehángir sent additional troops, from Guzerat, to assist Khán Jehán Lódi, his Viceroy, in the Dekhan, in 1612, but Malik Ambar defeated the combined armies.

About this time, Sir Thomas Roe, Ambassador, arrived at Agra from James I. and was admitted to intimacy by the Emperor. The Portuguese were informed that any attempts to interfere with English commerce would be considered a *casus belli*.

In 1616 Jehángir, accompanied by Sir Thomas Roe, marched against the Dekhan. An alliance was formed with Bijápur, and Malik Ambar was driven out of Áhmednagar fort and city and Akbár's conquests re-established.

In 1620, Malik Ambar again defeated the Imperial forces and Sháh Jehán was sent to crush him, which he finally did, though it required well nigh the full power of the Empire.

Amongst the Maráthas, conspicuous in Malik Ambar's service, was an officer named Sháhji Bhonslé. His family had risen into notice under his father, Máluji Bhonslé, who held a command of horse in the Áhmednagar army.

Malik Ambar died in 1626 and Jehángir in 1627. Sháh Jehán succeeded the latter.

Sháh Jehán surpassed in magnificence all the former emperors of India. He transferred the seat of government from Agra to Delhi. His dominions stretched from Bengal to Persia, which he ruled with ability and judgment. He had no liking for Khán Jehán Lódi, the commander-in-chief of his forces in the Dekhan. The latter, being suspicious, took up arms against Sháh Jehán, enlisting the aid of the Maráthas, with a view to independency.

In 1629, Sháh Jehán proceeded in person to direct the campaign in the Dekhan, Bijápur and Golconda not having been subdued. Sháhji Bhonslé, being very astute, threw over Lódi and joined Sháh Jehán. On making his submission, he received a patent of nobility and confirmation of his estates. Other Maráthas followed his example. The Emperor's cause was strengthened: Lódi was slain and the rebellion quelled.

The Bijápur king would not assist Lódi against the Emperor, owing to a former alliance. However, becoming alarmed at the occupation of the country by the Emperor, after Lódi's defeat, the Bijápur king entered into an offensive and defensive alliance with Áhmednagar against the Emperor. The alliance achieved nothing. The Bijápur army was defeated. Áhmednagar was made over to Fateh Khán, Malik Ambar's son, to govern. He set up for himself at Daulatábád, was defeated and again received into Moghal service.

The Nizám Sháhi Kingdom came to an end in 1633, when the last king, a mere boy, became a state prisoner at Gwálíor. Bijápur still remained unsubdued. The Dekhan was not really pacified. The Emperor returned to Delhi to look after his affairs in the Punjáb.

This disgusted Sháhji Bhonslé, who turned against the Emperor and proclaimed another prince as lawful heir to the Nizám Sháhi Kingdom. Constituting himself guardian, he collected troops, garrisoned forts and occupied the districts of the late kingdom, as far as the sea.

This brought Sháh Jehán back to the Dekhan in 1635. Bijápur was besieged. Its king sued for peace and was granted favourable terms. Sháhji Bhonslé again veered round and was re-admitted into the Imperial service. The Dekhan being fairly settled, Sháh Jehán returned to his capital in 1637, leaving his son, Aurangzebe, as Viceroy.

Múhammadan rule in this part of India rested on very insecure ground. There were no interests in common. On the one side was the Emperor, on the other the kingdoms of the Dekhan. Each of these encouraged the Marátha chieftains under their banners, which brought Shiváji, the son of Sháhji, into prominence as a champion of Hindu faith and empire, a power which should finally drive out of the Dekhan its Musalmán rulers.

In the meanwhile, the English were establishing themselves more firmly in India. Fort St. George, Madras, was founded in 1646, and Súrat was made the Presidency of Western India. The Dutch and Portuguese could not either be ignored.

The English establish themselves firmly.

On the submission of Sháhji Bhonslé, an interval of peace followed within the Dekhan, though Sháh Jehán was occupied elsewhere.

Peace in the Dekhan.

Aurangzebe, on becoming Viceroy, made his court at Kirki near Daulatábád, changing its name to Aurangábád.

Foundation of Aurangábád.

Meanwhile Sháhji had been permitted to enter the service of Bijápur and was making the most of his opportunities.

Birth of Shiváji.

A son, Shiváji, was born to him at Shivner

Fort, Jánнар, in the north of Poona.

In his wanderings about the Western Gháts, Shiváji grew familiar with all mountain tracks and forts. Though Shiváji's early achievements.

the forts had been easily captured by the Múhammadans; their value was much under-rated. Shiváji saw that they could be turned to good account. In 1646, when twenty, he managed to gain possession of Torna, about 40 miles west of Poona, from its killedár or governor. He informed Bijápur and offered to pay a high rental. No notice being taken of his request, he proceeded to repair Torna. While so engaged, he discovered large treasure, which he attributed to a miracle worked on his behalf by Bhaváni. With the means thus obtained, he purchased arms and ammunition and built Rájgarh near Torna. The attention of the Bijápur government was attracted. Sháhji was asked for an explanation. He replied that his son was doubtless improving government property held by him.

Shiváji next proceeded to obtain Chákan Fort, 18 miles north-west

His further exploits.

of Poona, and Singarh, the latter by a large bribe. For his father's estates he was bound

to pay revenue to Bijápur. This he evaded and put the money, so obtained, to his own use. A little later he also occupied Supa and Púrandhar (the latter an important fortress), by stratagem. Little heed was given to what was happening as regards Sháhji's estates, so long as he was present at Bijápur. Consequently Shiváji had a free hand to build a base of operations in the fastnesses of the Western Gháts. Later, when concealment was no longer possible, he was able to spring out from his strongholds with a force as irresistible as it was unexpected.

About two years later, Shiváji, having kindled faith in his followers,

Attacks a Government convoy.

attacked and dispersed a convoy of Government treasure proceeding from Kalyán to

Bijápur. This he divided among his horsemen and conveyed to Rájgarh. Fearing reprisals, which he fully anticipated, from Bijápur, he quickly made himself master of ten forts on the borders of the Dekhan and Konkan. He thus came into contact with the Sidis of Janjira, who were subsequently appointed admirals of the Moghal fleets.

He next proceeded to Kalyán, took the Governor prisoner, and obtained

Builds forts in the Konkan.

possession of the forts in its neighbourhood. He at once revived Hindu institutions and commenced two forts to protect his frontier against the Sidi.

The Bijápur Government, thinking that Sháhji must have been acting in concert with his son, imprisoned him. On this Shiváji, with the intention of playing the rival Múhammadan powers off against each other, appealed to Sháh Jehán. The latter admitted Shiváji into his service and obtained the release of his father, who was, however, detained for two years at Bijápur. During this time Shiváji remained quiescent, though busied with endless schemes.

Aurangzebe, during this time, had been waging war against Golconda and sacking Hyderábád. The splendour of Aurangzebe invests Bijápur and hastens back to Delhi. Bijápur next drew his attention. The city was invested in 1657. As it was about to fall, Aurangzebe received intelligence of the supposed mortal illness of his father: whereupon he hastened to Delhi to secure his succession. On failing to conciliate the Emperor, whose illness was not mortal, he, in 1658, seized the throne and kept his father a prisoner till his death eight years later.

Shiváji kept an eye on Aurangzebe's movements. On the commencement of operations against Bijápur, Shiváji's diplomacy. Shiváji communicated with him and obtained his permission to retain what he had wrested from Bijápur. He also received some territory on the coast. Aurangzebe was anxious to meet and conciliate Shiváji. The latter knew full well that such conciliation would only last so long as convenient. He temporised and took the opportunity of raiding Júnar, and annexing Moghal revenue. Aurangzebe's army obtained unexpected success at Bijápur. Whereupon Shiváji wrote very humbly. On Aurangzebe returning north, owing to his father's indisposition, Shiváji offered to protect his interests. At the same time he pressed his claims to hereditary estates in Moghal districts and for the whole Konkan. Aurangzebe, not wishing his troops to collide with Shiváji during his absence, complied with these arrogant demands. He thus afforded the Maráthas further opportunities of consolidating their power to the detriment of Islám.

Aurangzebe was forty years of age when he dethroned his father and became Emperor under the title Alamgir. Aurangzebe's fatal mistakes. By faith he was a Sunni or orthodox Múhammadan. The Múhammadan kings of the Dekhan were Shiáhs, who refuse to recognise as Kaliphs the first three followers of the Prophet, who had assumed that name. Unlike Akbár, he was narrow-minded. Instead of endeavouring to unite the people of India, regardless of religion, into a nation, he smote with an iron rod those who were not followers of the

Prophet. Yet, in spite of his bigotry, such was his suspicion of the Múhammadan kings of the Dekhan, who would not submit to the Moghal yoke, that he encouraged their bitterest foes, *viz.*, the Maráthas. Even when he realized their power and that the crisis had arrived, he would not trust his generals with sufficient forces to quell the Maráthas. At the end, when he came himself to subjugate them, his armies were hampered by unheard of pomp and gorgeous equipment and his treasury depleted by needless display.

When Aurangzebe departed to seize the throne at Delhi, Shiváji immediately took the opportunity to continue his conquests. His Péshwa was, however, unexpectedly repulsed by the Sidi of Janjira.

The Bijápúr Government, attracted by his doings in the Konkan and on the Gháts, became sensible of the necessity of subduing the Marátha marauder. A splendid army was despatched against him under Afzúl Khán, an officer of high rank, who proudly vaunted that he would return with the insignificant rebel in chains.

Shiváji had no intention of risking a battle and took up a position at Pratápgarh. Resolving to resort to stratagem, he sent pretended offers of submission. Afzúl Khán was aware of the natural difficulties of the country, in spite of his contempt for his foe. He halted at Wai and sent Pantóji Gópináth, a Bráhman, to receive Shiváji's submission. Shiváji received his emissary with honour, assigning him separate quarters. Secretly at night he visited him and informed him that it was Bhaváni herself who had bidden him to make war against the enemies of their religion, the violators of their temples and gods. He added, it was his mission to free his countrymen and give protection to kine and Bráhmans and that it was Pantóji's duty to assist him in the divine work. These arguments he seconded with costly gifts, which the Bráhman could not resist.

Accordingly Afzúl Khán was informed that Shiváji feared for his safety at the hands of the Bijápúr army, but that Afzúl's personal assurances would induce him to surrender. The vainglorious general fell into the trap laid by Shiváji and led his army into the mountains. Shiváji prepared for the accomplishment of his purpose. He performed his religious observances and received his mother's special blessing. He donned a steel cap under his turban and chain armour beneath his cotton gown, concealed a crooked dagger in his right sleeve, and, on the fingers of his left hand fixed a "*wághnakh*," or tiger's claws, a favourite Maráthi weapon.

The meeting took place and, in the customary embrace, Afzúl Khán was disembowelled with the *wághnakh*, and then stabbed with the dagger. It was the work of a moment. Afzúl Khán's head was severed from his body and, upon a preconcerted signal, Shiváji's troops started up from the dense vegetation and mowed down the Bijápur army. The rout was complete. The capture of the camp and siege train greatly enhanced

Shiváji's fame. It was from this date, 1659, Foundation of the Marátha Nation. that the Maráthas, as a nation, may have been said to have been created by the deadly blow dealt at Múhammadan Power, Delhi and Bijápur alike.

1659 is an important date. Almost exactly 100 years later Plassy was fought, when the British merchants established themselves as rulers and practically founded the Anglo-Indian Empire. While just one hundred years after that, the rule of the Company ended in the thunderstorm of the Mutiny.

The Bijápur king now took the field in person against Shiváji and besieged him at Panálla, a strong fort near Shiváji. The Bijápur army pursues Shiváji. Kolhápur, acquired by bribery. Shiváji escaped and left the king's army to wear itself out in guerilla warfare, while he occupied himself in plundering and robbing.

In 1661 he plundered the English Factory at Rájápur and imprisoned the merchants, on the excuse that they had assisted Bijápur. Several of his forts were taken by Bijápur, but he built new ones, especially on the coast, and observing the advantage the Sidi of Janjira gained from his ships, he proceeded to establish a fleet of his own.

At this period Sháhji visited Shiváji from Bijápur. He was treated with profound respect. On his return to Shiváji inaugurates a fleet. Bijápur, he was the bearer of presents for the king. Through Sháhji's intervention, Shiváji obtained an amnesty for his state, which lasted till 1664, when Sháhji died. Peace was not then broken by Shiváji.

Shiváji removed his head-quarters from Rájgarh to Rairi, an impregnable position nearer the sea, changing its name to Raigarh. His possessions now were a compact territory consisting of a coast line 160 miles long, from Kalyán to Goa, and a breadth of 100 miles. His army consisted of 50,000 foot and 7,000 horse, which he was able to use against the Moghals, owing to his truce with Bijápur.

In 1661, by the marriage treaty of Charles II. with Catherine of Braganza, Princess of Portugal, the Island of Bombay becomes a British Possession. of Bombay was ceded to the British Crown.

Its value, however, was greatly reduced by the separation of Kolába (then an island), Karanja (now main land), Salsette, and Elephanta. It was strengthened by fortifications which enabled it to resist the attacks from the Moghals, Dutch, the Sidi, Maráthas, and even English pirates and its prosperity steadily increased.

Shiváji continued ravaging Moghal districts and levying contributions.

Shiváji raids Poona. When at Singarh, overlooking Poona, then a rising place, he performed an exploit which, long after his lifetime, was a subject of delight to his countrymen. Avoiding the Moghal garrison, he made his way into Poona to the general's house, slew his guard and son, returning to Singarh before he could be stopped. A glare of torches expressed to the Moghals, in Poona, his defiance.

Súrat was the seat of the English Government. Its wealth attracted Shiváji. In 1664, having assembled an army at Kalyán, he gave out that he was about to attack the Portuguese and reduce the Sidi. His real destination was Súrat, which he plundered, conveying the spoils to Raigarh. The English behaved so bravely under their Governor, Sir George Oxenden, that they won Shiváji's respect; consequently, in his subsequent raids on Súrat, he left them unmolested.

Not long after Sháhji's death, Shiváji assumed the title of Rája and struck coins in his own name. He also arranged his government at Raigarh. His fleet seized Moghal vessels bound for Mecca and obtained costly ransoms from rich pilgrims. Aurangábád and Áhmednagar were surprised and plundered and the Bijápur army, sent against him in the Konkan, thoroughly defeated, while heavy exactions were levied from seaport towns 30 miles south of Goa.

The Emperor had no objection to Shiváji battering his Múhammadan vassals to pieces, but an attack on his pilgrim ships roused his indignation. A large army was sent to avenge the outrage. One of the generals was a Hindu, Rája Jai Singh. Being a Hindu, Shiváji was a slave to superstition. Warned in a dream, by Bhaváni, that he could not prevail, Shiváji ceded certain forts to the Emperor, receiving the remainder of his acquisitions as a *jágir* or dependent estate. He then combined with the Imperial

forces and fought with such valour that he was invited to Aurangzebe's court, where he arrived with his son Sambhaji in 1666. Taking umbrage at the manner in which he was received, he showed resentment, in the presence of the Emperor, and was placed in confinement under a guard. He, however, contrived to escape and after extraordinary adventures reached Raigarh towards the close of the year.

On his return, Shiváji rapidly repossessed himself of all that he had relinquished, while from Bijápur and Golconda he received tribute, on condition that he abstained from demanding *chauth*.*

During this period there was comparative peace in the Dekhan, which Shiváji employed in bettering his affairs of state, both civil and military. But he could not remain absolutely quiet, and unsuccessful expeditions were sent against Goa and Janjira. The Sidi applied to the English for assistance. It was then proposed to exchange Bombay for Janjira, but the idea was not entertained.

After Shiváji's escape from Delhi, Aurangzebe looked with misgivings on the rise of the Maráthas, and not without reason. The period of inactivity was past and Shiváji's marauding expeditions were continued to an unprecedented extent. In 1672, a new army, sent against him by the Emperor, was totally defeated, retreating to Aurangábád, where it remained till led into the field by the Emperor, in person, ten years later. Meanwhile Shiváji continued having engagements with the Portuguese and the Sidi, in Bombay harbour. The English held aloof for the most part, strengthening their defences and forming a treaty with the Maráthas. One not very successful attempt was, however, made to dislodge the Maráthas from Kandheri.

On the 16th June 1674, Shiváji had a magnificent coronation at Raigarh and openly declared his independence. His aged mother lived to see this event. It was also witnessed by Mr. Henry Oxenden, who had proceeded thither for the conclusion of a treaty.

Shiváji continued to hold his power for the remainder of his life. The monotonous record of wars between the Emperor, Shiváji and Bijápur continued to the end. One extraordinary expedition Shiváji precipitated into the Bay

* *Chauth* was an assignment equal, nominally, to one-fourth of the *tankha*, but generally to about one-fourth of the Government collections, obtained from the Múhammadan territories by the Maráthas. *Tankha* was the assessment fixed by the Adil Sháhi Kings.

of Bengal, when Tanjore was annexed, this and the temporary defection of his son, Sambhaji, to the Moghal Sidi, alone varied this period.

Shiváji was gathered to his fathers at Raigarh on the 5th of April 1680 in his 53rd year, from fever caused by a painful swelling of the knee-joint.

Shiváji's death.

If he had not altogether realised the dreams of his mother, or literally fulfilled the bidding of Bhaváni, he had risen from a small land-holder to be the monarch of

His character.

a mighty nation which he had called into being. His followers had been taught how they were to finally subdue the Moghals. Should fortune not smile, they were to return to their hills, baffling their pursuers. When opportunity favoured, they were to rush like a hurricane on to the plains. So, when the hand that framed the plans was dust and ashes, the design could be accomplished. Shiváji was a born leader of men. All can recognise his wonderful genius and admire his undaunted perseverance. But the world cannot endorse the verdict of his nation, who speak of him as an incarnation of the deity, setting an example of wisdom, fortitude and piety. His ruling passion was love of money. War to him meant plunder, and on his death he left several millions sterling.

Sambhaji succeeded his father. Though possessed of his courage, he lacked discretion. He aroused much indignation by executions, including that of the

Succession of Sambhaji.

Péshwa. The country became unsettled and quarrels sprang up between rival Hindu families. Wars continued. An engagement took place in Bombay Harbour and Thána Creek between the Maráthas and the Sidi, in which the latter was victorious. Sambhaji vowed vengeance against the English for not assisting him. He also waged war against the Portuguese who had invaded his territory. The whole country was thus in a state of anarchy.

Aurangzebe determined to reduce the wild Maráthas and the Múhamadan Kingdoms of Bijápur and Golconda in one final effort. He left Delhi, to which he never returned, when 63 years of age, for this purpose, spending the remaining 27 years of his life on the march in a hopeless struggle to bring the Dekhan under control.

Unavailing efforts to reduce the Dekhan.

Dissension, at this time, reigned amongst the English, and a portion of Bombay was occupied by the Sidi of Janjira, at the bidding of the Moghals. These

Calcutta founded.

differences were, however, settled in due course and Calcutta founded in 1670. One way and another the importance of the English increased, but Aurangzebe was so bent on the conquest of the Dekhan that he paid scant

heed to the doings of the merchants, into whose hands his Empire was eventually to fall.

Aurangzebe took up his position at Ahmednagar in 1683. His camp was inconceivably luxurious and magnificent, in marked contrast to his own simple ways.

Magnificence of Aurangzebe's camp.

This unnecessary display hindered the movements of his army. His main idea was, in the first place, to subjugate the ūhammadan States. Against the turbulent Maráthas he neglected the most ordinary precautions owing to his senseless contempt of them. They took advantage of this to sack Broach and Burhánpur.

With this end in view, Aurangzebe besieged Bijápur which, after a brave defence, fell in 1686. So ended the brilliant Adil Sháhi Dynasty. Within a year Golconda fell. Thus the last of the Dynasties that had risen on the ruins of the Báhmání Kingdom came to an end.

Collapse of the Adil Sháhi Dynasty, also that of Golconda.

To destroy two kingdoms, for Aurangzebe, was quite a different matter to building up his own power. Rebellions sprang up in every direction. Had Sambhaji possessed his father's genius, he might have swept the Moghal forces away. But he spent his time in debauchery. In fact, the Marátha power appeared to be coming to an end. This was not so. Though the form was changing, the power still grew. Their military organisation might lessen, yet their predatory habits, their pride in Shiváji's memory, their belief in the impregnability of their forts was as strong as ever. Their strength absolutely increased as Shiváji's system crumbled. Guerilla war arose and was carried on, from every quarter, on the Moghal hosts, a warfare in which their unwieldy army was of little avail. The Moghal Empire declined.

In 1689, Sambhaji fell a prisoner into Aurangzebe's hands. Overcome with shame, he longed for death. He was offered life on the condition of embracing Islám. He gave a grossly insulting reply. By Aurangzebe's orders, he was executed after suffering terrible torture. Though the Maráthas were estranged from Sambhaji, they were filled with fury at this cruel outrage on the son of their great leader.

Sambhaji taken prisoner and executed.

Rájárám, Sambhaji's half-brother, was declared Regent on behalf of his son, Shiváji, better known as Sháhu, a boy only six years old. He carried on his preparations and resisted the Moghals as before. The fleet participated in these operations under Kánhoji Angria, a scion of a distinguished race of sailors.

Rájárám appointed Regent.

The Moghals captured Satára but the Maráthas continued their depredations and, whenever they had an opportunity, they inflicted damage on the Moghals, retreating to their mountain fortresses when necessary.

The Moghals capture Satára.

In 1700 Rájárám died, but his death was of no more advantage to the Emperor than that of Sambhaji. Shiváji, his eldest son, succeeded him under the regency

Death of Aurangzebe.

of his mother, Tárábhaj, and the struggle was continued as keenly as ever. The national spirit was roused. The Maráthas had sometimes to bow before the storm but were never broken. They multiplied and over-ran the whole country, including Khándeish and Guzerát. The Emperor's strength was broken: he had exhausted the revenues of the Dekhán, while the Maráthas intercepted his treasure from Hindustán. His Empire was unwieldy and his army got no rest. It was constantly harried, supplies cut off, forts retaken and even defeated in the open. After a quarter of a century of strife, Aurangzebe died in 1707, at Áhmednagar, hemmed in on all sides by the Maráthas.

So ended Aurangzebe. There is little interest in the history of his successors. The last of them was sent across the seas in 1858. Their story is a record of swift ruin. Hindu martial races closed in upon their Empire. Musalmán viceroys became independent kings. Hosts swept in from the north, till the final conquest by the British drove them aside.

Decline of the Moghals.

The Marátha power had a strange habit of constantly shifting its local position and character. But in all its changes, it never, while it lasted, ceased to be formidable. For a time, after Aurangzebe's death, the form which the strength assumed was that of two great rival parties.

The Marátha power divided.

From the time of Akbár, the death of each Emperor had been followed by a desperate struggle for sovereignty between his sons. In order to preserve the existence of the Moghal Empire, rapidly decaying at the time of Aurangzebe's death, it was necessary for a strong man to succeed him. By his will, his Empire was divided between his three sons. The natural consequences followed. Muázim slew his brothers Azim and Kambakhsh, and, at the age of sixty, ascended the throne as Bahádur Sháh.

Bahádur
Aurangzebe.

Sháh

succeeds

When Sambhaji was taken prisoner by Aurangzebe, his little son Shiváji was also taken. The boy was brought up at the Imperial Court, being known as Sháhu. On Azim's advice he was set free, for he hoped to obtain advantage

Sháhu.

thereby. But Bahádúr Sháh reaped the fruit, as Sháhu vowed allegiance to Delhi and gathered around him a large number of adherents who were discontented with Tárábhái's rule.

Sháhu obtained possession of Satára and was formally enthroned there in 1708. Tárábhái continued a fruitless struggle with Kolhápur and Panálla as a base of operations, till 1712, when she was placed under restraint, on the death of her idiot son, Shiváji. Rájárám's younger son, Sambhaji, revived the party but was finally defeated by Sháhu and gave up his pretensions to the Marátha throne in 1729. He was allowed to retain the title of Rája of Kolhápur.

Daud Khán was Viceroy of such portion of the Moghal Empire of the Dekhan that remained at this period. He took up a conciliatory attitude towards the Maráthas, consequently the state of affairs in the Dekhan became more tolerable.

On Bahádúr Sháh's death in 1712, the usual contest arose between his sons. Jahándar Sháh seized the throne, aided by Zulfikr Khán, a distinguished general, who had preceded Daud Khán as Viceroy of the Dekhan. He slew all his kinsfolk except his nephew Farokh Súr. Farokh Súr's cause was espoused by Sayyid Husain Ali of Behár and Sayyid Abdullah of Allahábád. These two brothers were aided by a famous man, Chin Kilich Khán, founder of the Dynasty of the Nizáms of Hyderábád, under the name of Nizám-ul-Mulk Asuf Jáh. Zulfikr Khán and Jahándar Sháh were slain and Farokh Súr reigned in the latter's place. Nizám-ul-Mulk became Viceroy of the Dekhan, Daud Khán being transferred to Guzerát. This change the Maráthas considered revoked all previous agreements. But Nizám-ul-Mulk managed to control matters by fanning the flames of the struggle between Sháhu of Satára and Sambhaji of Kolhápur.

The two Sayyid brothers ruled at Delhi in Farokh Súr's name, who was no willing tool in their hands. Husain Ali was nominated Viceroy of the Dekhan. Daud Khán received orders to intercept and murder him on his way thither, instead of which Daud Khán was himself assassinated.

On Husain Ali assuming the Viceroyalty of the Dekhan, Nizám-ul-Mulk was transferred to Moradábád. Husain Ali took sides with Sháhu, the stronger of the two rivals.

At this period, Báláji Vishvánáth, a Bráhma, was Sháhu's Peshwa or Prime Minister. On his advice, Sháhu demanded, from Husain Ali, a recognition of his

claims to all the territory that belonged to Shiváji together with other rights. In spite of the magnitude of the demands, they were conceded. Husain Ali hoped thus to build up the Imperial power, instead of which he consolidated that of the Maráthas. The astuteness of the Peshwa placed the Maráthas in a very favourable position.

The struggle between Satára and Kolhápúr continued and anarchy was rife in the country. Kánhoji Angria allied himself to Sambhaji and made himself master of the coast from Bombay to Sávatwári.

His head-quarters were at the island fort of Kolába. An ineffectual expedition was made against him but, by shrewd diplomacy, Báláji raised a quarrel between Angria and the Sidi; then co-operating with the latter, Angria's territory was invaded and he submitted.

Sháhu, the legitimate head of the Maráthas, styled himself *King of the Hindus* though he acknowledged himself a vassal of Delhi. The importance of the Maráthas was increased by the consideration shewn them by the Moghals, and by the fatuity of the Emperor, who plotted with them against his own Viceroy. He would not ratify Husain Ali's treaty with Sháhu. The Viceroy therefore promised further concessions if Sháhu would assist him against Delhi. These were granted and the Peshwa placed himself at the head of an army and marched against Delhi in 1720. The Emperor was deposed and murdered. He was succeeded by Ráoshan Akhtar, son of Jahándar Sháh, who reigned till 1748 as Múhammad Sháh. The latter returned the Maráthas to the Dekhan with Sháhu's mother and family, who had been prisoners at Delhi, and confirmed the agreements between Husain Ali and Sháhu. The Marátha claims were thus recognised by the Imperial government.

Owing to the illiteracy of the Maráthas, the presence of Bráhmans was necessary. The Peshwa took full advantage of this to increase the subjection of Sháhu to his master mind. He also caused a common interest to spring up between the various Marátha chiefs and encouraged a common encroachment on the Moghal power. Though paving the way for the supremacy of the Peshwas, the Maráthas undoubtedly formed a nation in a manner that no other body of people in India, except perhaps the Sikhs, ever did and for a time they had their way.

In the interim, the English merchants at Bombay, by a policy of discreet neutrality, flourished. Though they refrained from interfering with others, they could not prevent others from raiding them. Their commerce suffered for

many years at the hands of Kánhoji Angria who proved himself a veritable scourge by his depredations. His death in 1731 was welcomed as a relief. His sons quarrelled over his piratical kingdom and caused more trouble to the English than ever.

Raids by the Angrias.

While the Empire of Delhi was being shaken by revolts in the Punjáb and Kashmir, Nizám-ul-Mulk was conspiring against it. Being disgusted at the treatment received at the hands of the Sayyids, he marched against the Imperial army and defeated it. Husain was assassinated and Abdullah imprisoned. He then entered Delhi amid much rejoicing and congratulations. Shortly after this he was appointed Wazir or minister but was permitted to retain his Viceroyalty of the Dekhan. He then returned to Delhi but, not being pleased with the state of affairs there, obtained permission to go back to the Dekhan and, together with that Viceroyalty, accepted the governorship of Guzerat. Thinking it advisable not to remain out of sight, he once more betook himself to Delhi, but finding his position there insupportable, he again returned to the Dekhan. He took possession of Golconda and Hyderábád and founded the Dynasty of the Nizáms of Hyderábád, still in existence. Aurangzebe had destroyed two great Múhammadan Kingdoms in the Dekhan, but, within twenty years of his death, another had sprung into existence.

Nizám-ul-Mulk hoped to secure his position by sowing dissensions amongst the Maráthas but a considerable change had come over the Hindu power. Báji Ráo had succeeded Báláji Vishvánáth. With the rise of the Peshwas there arose to power the four great Marátha families of Sindia, Holkar, the Gaekwar of Baroda and the Rája of Berár.

Change in the Hindu power.

In the battle of Bálápur, one Dámáji Gaekwar, a Marátha, distinguished himself. For this he was granted permission to collect the revenue in Guzerát.

The Gaekwar of Baroda.

Such is the origin of the reigning family of Baroda.

Holkar was a Máháráshttra Dhangar or shepherd. He showed gallantry in command of bodies of horse, received the right to collect revenue and founded the reigning family of Indore.

Holkar of Indore.

Sindia, though of old family, rose from a still humbler position. He gained Báji Raó's approval by the way he performed his duties as slipper-bearer and received similar distinction. His family became the powerful rulers of Gwalior.

Sindia of Gwalior.

The Rája of Berár.

Rághóji Bhonslé, the Rája of Berár, obtained like privileges.

Báji Raó perceived it was time to bring into better order the possessions acquired by the Maráthas. He pointed out the imbecility of the Moghal authorities and the degeneracy of the Empire to Sháhu, urging him to spread his power. The Nizám lost no opportunity of creating dissension among the Maráthas but took care to preserve the integrity of his own dominions. He was quite ready to aid the Peshwa in pulling down the dominions of their common lord. He received assurances of the Peshwa's good-will so long as he refrained from interfering with the Marátha invasion of Hindustán. Accordingly, Holkar ravaged Bengal and Oudh, while Báji Raó marched against Delhi. The Emperor, seeing himself menaced, induced the Nizám to assist him. The latter marched against the Peshwa, was defeated and had to cede all the country between the Narbada and Chambal (1738), as well as to purchase exemption against further action.

The Maráthas, at this time, attacked the Portuguese at Salsette and Bassein, as they had assisted Angria with troops against the Peshwa. They were crushed and the only European rival power to England came to an end.

The extinction of the Portuguese.

Nádir Sháh, King of Persia, invaded India, defeated the Imperial army, plundered Delhi and laid it in ashes. This event caused a temporary truce between the various factions in India, who understood that they had but one common enemy. On perceiving this Nádir Sháh retreated with his loot. This led to a renewal of dissension and Báji Raó's demands were more grasping than ever.

The invasion of India by Nádir Sháh.

Báji Raó died in 1740. Under his auspices the Maráthas had become the most powerful nation in India. A century earlier they had not been heard of, now their name was a terror all over Hindustán. The Moghal Empire was at their mercy. The Portuguese humbled. The English and French, unaware of their own strength, were as yet afraid to try conclusions with them.

Báji Raó's death.

Báji Raó was succeeded, as Peshwa, by his eldest son Báláji Báji Raó, better known as Náná Sahib. His second son was Raghónáth Raó, afterwards well known as Raghoba.

Báláji Báji Raó Peshwa.

The new Peshwa, with some difficulty, crushed Rághoji Bhonslé, head of the Berár family. He also obtained greater concessions from the Emperor and sent out plundering expeditions.

Nizám-ul-Mulk died in 1748, at the great age of 104, a few months after his nominal master Múhammad Sháh, and was succeeded by his eldest son, Nasir Jang. The Moghal Dynasty a shadow. The Emperor was succeeded by his son, Ahmad Sháh, but the dynasty had become a mere shadow.

Sháhu died in 1749, being succeeded by his adopted heir, Ráma, grandson of Tárábhái. He was the son of Shiváji, the idiot son of Rájárám, in whose name Tárábhái had attempted to govern the Maráthas from Kolhápúr. Before his death, Sháhu practically handed over the government of the Marátha Empire to the Peshwa on condition of his perpetuating the Rája's name and keeping up the dignity of the house of Shiváji, through the grandson of Tárábhái and his descendants. Kolhápúr was to remain a separate estate.

Thus the dominions that Shiváji had created passed from the hands of his family to the Bráhman Minister, who now became hereditary ruler of the nation, but in deference to popular tradition, it was expedient to maintain one of his lineage as a nominal king.

About 1748 two men of mark, largely connected with Indian History, appeared on the scene. Though they may be said to have little to do with this history, their names cannot well be excluded. They are Dupleix and Clive.

The English had no idea of creating an empire and conquering the land. Dupleix, a Frenchman, on the other side of India, grasped the possibility of forming a powerful European empire in India. He also perceived the magnificent material the natives of India were for becoming soldiers, and raised the first Sepoy regiment. But Robert Clive was greater than Dupleix. He was a young English merchant, who exchanged the ledger for the sword, and, by working out the Frenchman's idea, added a continent to the British Empire. He said there would be no peace so long as one Frenchman remained in India.

The original capital of Shiváji's Empire had been Raigarh. Under Sambhaji it was, if anywhere, Sangaméshwár, south of Raigarh. Under Sháhu it had been moved to Satára, Kolhápúr being the rival seat of Marátha power. Upon the death of Sháhu and the access to power of the Peshwas, it was transferred to Poona, which remained, to the last, the capital of the Maráthas.

At this period, Sindia and Holkar divided between them nearly the whole of Málwa. The Gaekwar of Baroda practically held all Guzerát, except Ahmedábad,

which passed into the hands of the Maráthas from the Moghals in 1755. Guzerát, however, was never completely subdued by the Maráthas.

Rághoji Bhonslé, of Berár, was very active and carried his arms from one end of India to another. In 1751, the English had to protect themselves against his depredations in Calcutta, and forts at Cuttack and Sáháranpur attest to the power to which the Maráthas attained.

Báláji Báji Raó, or Nána Sahib, was not quite so active in disposition as the preceding Peshwas. He left military arrangements to his brother, Raghónáth Raó, and the civil administration devolved on his cousin, Sidhášhiva Chimnáji.

Under Nána Sahib, the Marátha power reached its zenith and seemed likely to spread over the whole of the Indian Peninsula.

The invasion of Nádir Sháh, in the reign of Múhammad Sháh, was followed by one by the Afghán, Ahmad Sháh Abdali, which was driven back.

In Ahmad Sháh's reign, the Rohillas rose up in Rohilkhand. To suppress them, Sindia and Holkar's aid was obtained but the Maráthas plundered the country. This event was followed by a second invasion by Ahmad Abdali, to whom the Punjáb was ceded. Civil war followed and the streets of Delhi were deluged with blood. The aid of the Maráthas was again sought in 1754. The Emperor was deposed and blinded, being succeeded by Alamgir II. Under his régime efforts were made to regain the Punjáb from Ahmad Abdali. This brought him down from his mountains, and he plundered Delhi and Muttra. Alamgir was a puppet in the hands of his Minister Sháháb-ud-din, and sought relief from him by appealing to the Afgháns. Sháháb-ud-din immediately called on the Maráthas and Raghónáth Ráo led his forces against the Emperor. In 1758 he entered Lahore in triumph and Shiváji's prophecy was accomplished, which said that the Maráthas should water their horses in the Indus and Hughli. Raghónáth returned to Poona, leaving his new possessions in charge of Sindia and Holkar.

In 1759, Abdali advanced to recover the Punjáb when Sindia and Holkar were unsuccessful in their resistance. Abdali might have once more placed Alamgir in power. To prevent this, his Minister murdered him and set up a prince of his own choosing. The real heir, Sháh Alam, was a fugitive. The Empire was to all intents and purposes at an end and the struggle was now directly between the Maráthas and

Afgháns. Had the latter been driven out, the Emperor of India would have been Máhádaí Sindia, the famous son of Ránóji and the only surviving son of Jyápa.

In the meantime, affairs had been prospering in the Dekhan. After a short struggle with Nizám Ali, the Peshwa obtained possession, in perpetuity, of the forts of Ahmednagar and Asirghar, the entire province of Bijápur and much of Aurangábád with a large revenue. The Moghal possessions in the Dekhan were thus reduced to a minimum and the Peshwa's army was free to march on the Punjáb.

The flower of the Marátha army accordingly marched, under the command of Sidáshiva Ráo and Vishvás Ráo, to Hindustán. It rivalled in splendour and magnificence the gorgeous camp of Aurangzebe. The cause appearing to be the national one of all Hindus, Rájputs, Pindháris and irregulars, of all descriptions, flocked to the Marátha standard. The army arrived before Delhi in the hot weather of 1760, and went into quarters. After the monsoon, Ahmad Abdali moved towards Delhi, and the contending forces entrenched themselves opposite each other at Pánipat, where they lay inactive for three months. In January 1761, provisions running scarce in the Marátha camp, their generals gave the signal for battle. It was a struggle between religions. The fierce shouts of the Múhammadans, "Allah! Allah!" and "Din! Din!" were met by the Hindu "Har! Har! Máhádev!" The battle was furiously contested, but the Afgháns prevailed. Vast numbers of Maráthas were killed and made prisoners. The question of Hindu supremacy over India was decided once for all. Ten years later, when Máhádaí Sindia interfered to place Sháh Alam on the throne, it was to benefit the English merchants of Calcutta.

While these events had been taking place in the north, the English had been engaged in endeavouring to put down piracy on the coast, which had become rife under the rule of Kánhoji Angria's three sons, Sambhaji, Mánáji and Túláji, who had taken up well-nigh impregnable positions at Kandheri, Kolába, Severndrúg and Gheria. Encouraged by their success, the Rája of Kolbápur from Sindidrug or Málwán and the Sávants from Wári followed their example.

In 1758, an expedition was despatched against them under Commodore James, supported by the Marátha fleet. Severndrúg was captured. Upon this several forts in the neighbourhood surrendered to the Maráthas. Bánkote or Fort Victoria, at the mouth of the Sávitrí, and five villages were handed over to the English in perpetuity.

In 1756, an expedition under Clive and Watson started against Tuláji Angria. Gheria was taken, Angria's fleet was destroyed and he was handed over to the Maráthas, who sent him to Sholápur, where he died in captivity.

Sháh Alam, the rightful heir to the throne of Bábar, fled to Bengal, where Clive was busy settling the place. In

Flight of Sháh Alam.

1771, he was placed on the throne by Sindia.

The grief in Máharáshtra was terrible after the battle of Pánipat.

Receipt of the news of Pánipat in Máharáshtra.

Both Sidáshiva Raó and Vishwás Raó had been killed. Báláji Janárdin, Sidáshiva's nephew, afterwards famous as Nána Farnávis, conveyed the news. The Peshwa never recovered the shock and died shortly after at Párvati. Although the possibility of Hindu supremacy over India had vanished, the Maráthas still remained, for a time, the most powerful people in the country.

The Empire of Delhi had passed away. All that remained to Sháh

Position of affairs after Pánipat.

Alam were a few small districts in the neighbourhood of his capital. The Punjáb was Ahmad Abdali's possession. The Rohillas were powerful in Rohilkhand. Oudh, nominally a viceroyalty, was really an independent kingdom and a close ally of the British. In the name of Mir Jáfár, the Company was supreme in Bengal, Behár and Orissa. The Rájputés had long separated from the Emperor. The territories of the Nizám were considerably reduced. The French power was broken, the Dutch destroyed and the Portuguese reduced to insignificance. This had been brought about by the English in the short space of time between 1755 and 1761. In Bengal they were on the high road to the conquest of India. In the west, as yet, they possessed only the Island of Bombay, and Fort Váctoria, with a few villages at Bánkote and Súrat. The Maráthas held the Konkan, Dekhan and Guzerát, with claims on Káthiawár, Málwa, Khándeish, Berár, Bijápur and most of Aurangábád and the old Hindu Kingdom of Tanjore. Besides this, their demands for *chauth* extended over the greater part of India and they held Katak in Orissa. Sindia, Holkar, the Gaekwar and the Rája of Berár were, however, serious rivals to the power of the Peshwa. The most important of the late political changes was the fact that it was to be the English and not the French who were to rule in India.

Báláji Báii Ráo, who died shortly after the receipt of the news from

Dissension among the Maráthas.

Pánipat, was succeeded by his second son, Máhádev Ráo, a boy of 17, as Peshwa. His brother, Raghóba, assumed the regency but not with success. The young Peshwa enlisted the aid of Báláji Janárdin Bhanu, better known as Nána

Farnávis. Dissensions arose between Máhádev Ráo and Raghóba but these were settled by the interference of the Nizám, who led an army to Poona, plundering and burning it.

At this period a new power arose in Mysore, where one Haidar Naik threw in his lot with the Hindu Rája. Mysore. Later on this State proved a powerful antagonist to the English.

Between the period 1761-81, what was known as the First Marátha War took place. During the period a desultory war was carried on between the English, The First Marátha War. Maráthas and Mysore, in which the Nizám was more or less mixed up. No particularly striking events occurred to mark it. Victory inclined to one side and then to the other at varying intervals. Pledges were made and broken as convenient to the contracting parties. During the war a marked change had been coming over the Marátha Empire. The great houses of Sindia, Holkar, the Gaekwar and Bhonslé of Berár were rapidly growing into independent states, little, if at all, less powerful than the Peshwa himself. Instead of a single empire, the English had to do with a more or less lax confederacy, each of whose members was actuated by his own personal interest rather than by any spirit of national patriotism. To these factors in the political combination of Western India were to be added the Nizám and Haidar Ali.

Desultory war continued till about 1800. In the meanwhile, Sindia became most powerful. His idea was to found a great Marátha State between the Ganges and the Jumna, which, however, was never completed. Mysore continued troublesome and some difficulty was experienced owing to the interference of the French. Nothing of note occurred. The English continued to consolidate their possessions. British power had advanced so far that it must either perish or be supreme in India. Sindia's aims.

Lord Mornington, afterwards Marquis of Wellesley, arrived in India in May 1798. His first efforts were directed to the renewal of the alliance with the Nizám and Peshwa, against Tipu of Mysore, and to the driving of the French out of India. Lord Mornington's policy.

An army advanced against Tipu under General Harris and defeated him. Mysore was handed over to its rightful owner, The subjugation of Mysore. portions being retained by the English and Nizám. The Peshwa and Sindia had still to be reckoned with.

Nána Farnávis died in March 1800. On this event occurring, disorder became supreme in the Dekhan. Death of Nána Farnávis.

Holkar and Sindia were at enmity and in October 1802, the latter was defeated. Holkar declared he would protect

Doings of Holkar and Sindia.

the Peshwa from the usurpation of Daolat-ráo

Sindia. Although Báji Ráo was delighted at the idea of getting rid of Sindia, he was not prepared to accept Holkar and the terms he offered. A battle ensued in which Holkar defeated the combined forces of Sindia and the Peshwa. The Peshwa fled and appealed to the English. A treaty was entered into by which he gave up his authority over the great Marátha houses in order to be secured in the semblance of his ancient dignity.

Sindia proved recalcitrant and an expedition moved against him

Battles of Assaye and Láswári.
Second Marátha War.

under General Wellesley, afterwards Duke of Wellington. In August 1803, Ahmednagar was taken and, on the 21st September,

Assaye was fought. In the meanwhile Lake had been pursuing a victorious course in Hindustán and driving Sindia's forces before him. He defeated the Maráthas under the walls of Delhi and entered the City of the Great Moghal in triumph. Sháh Alam, the aged Emperor, who had been sightless for fifteen years, received the conqueror in the faded remnants of Imperial State, for the second time, under the protection of the Company. Láswári was won on the 18th October and the British were supreme over Delhi and Agra and all Sindia's possessions north of the Chambal.

Wellesley next turned his attention to Rághoji Bhonslé of Berár and crushed him.

After these events, treaties were entered into with Sindia and Berár to the advantage of the British. Sindia

Results of the campaign.

being restricted, more or less, to Gwálior,

while the Berárs were handed over to the Nizám.

Holkar stood aloof, but in 1808 he determined to take Sindia's place in Hindustán and fight Lake. He did so to his detriment until his death in 1811.

Although the supremacy of the British was being gradually established

The Third Marátha War.

during these years, the Peshwa, Báji Ráo, was occupied in plotting against them. This led

to the Third Marátha War and the final overthrow of the Marátha power.

The events which led up to this will now be traced.

In 1812, a final effort was made to crush the pirates on the west coast,

Extinction of the pirates.

the chief offenders being the Rájas of Kolhápur and Sávatwári. The former was

encouraged by Báji Ráo. Through the instrumentality of the Indian Navy, abolished, this was effected, Málwán and Vingorla being ceded to the British.

Through the advice of one Trimbakji Dánglia, a man who had risen to a high official position, Báji Ráo prepared his way for rebellion against the English by greatly increasing his army and consolidating his position as head of all the Maráthas. His object was two-fold, *viz.*: to revive the Marátha policy, which would make him lord over Sindia, Holkar and other chiefs and to shake off the British yoke. With this end in view, he negotiated a secret treaty of general confederacy and support with Sindia, Holkar, Bhonslé of Berár and the Pindháris. These latter were a predatory tribe of very doubtful character.

After this the Pésbwa turned his eyes to Guzerát. In order to settle matters, an envoy was despatched from Baroda to the Pésbwa's court at Poona. The envoy, Gangadhár Shástri, was murdered on the 14th July 1815, while accompanying the Pésbwa on a pilgrimage to Pandhárpur, by the agents of Trimbakji Dánglia. As Baroda was under the protection of the British, the Pésbwa was informed that unless Trimbakji was surrendered, Poona City would be attacked. This led to his surrender in September. He was confined at Thána but escaped in September 1816. Although the Pésbwa simulated friendship, it was evident that his plans for a Marátha Confederacy against British rule steadily assumed a more definite form. Gatherings of armed men took place in spite of the remonstrances of Government. Finally the Pésbwa replied that if the absurd report of an insurrection was believed, the British might suppress it themselves. Trimbakji was at the head of these gangs and his surrender was insisted on as well as the instant delivery of the forts of Singarh, Púrandhar and Raigarh. These terms were enforced by the British Resident and accepted. The other alternative was a declaration of war at the expiration of twenty-four hours. Three days later, orders were received from the Governor General exacting greater punishment. The terms were hard and humiliating. They reduced Báji Ráo's position to so low a degree that he could have continued as the head of his State in name only. With great reluctance he accepted these terms, though he only meant to abide by them so long as it suited his convenience.

The supreme Government then turned its attention to the subjugation of the Pindháris, for which a large army was collected.

The Pésbwa, not satisfied with the terms of his treaty, worked on Sir John Malcolm, the Agent, and more or less argued him over and obtained possession of the forts, etc., he had already forfeited. Sir John also suggested that he

The Pésbwa's policy.

Progress of events.

Expedition against the Pindháris.

The Pésbwa wins over Sir John Malcolm.

should recruit his army with a view to assisting the English against the Pindháris. This was an excellent cloak to disguise his real intentions. Trimbakji Dánglia had been succeeded by Bápu Gókla, to whom he confided his plans.

The Peshwa's scheme was to assassinate the Resident by corruption of the native troops and, even, of their European officers. One Yeshwantráo Ghorparé was commissioned to carry out the design but, instead of so doing, he informed the Resident. The last interview between the Peshwa and the Resident, Mountstuart Elphinstone, took place on the 14th October 1817.

On the 19th October, in honour of the Dasehra, a large gathering of troops took place. The Resident was treated with marked discourtesy and the manners of the Maráthas were most overbearing and insolent. It was a time of much anxiety for the English, who were not very numerous. During the few days that followed, the tension increased. The Peshwa hesitated in attacking the British. On the 30th October, the British force was augmented by the arrival of a British Regiment from Bombay. The position occupied in Poona being bad, on the 1st November the English moved out to Kirkee. On the 5th November, the Peshwa finally made up his mind to attack, watching the battle from the Temple of Párvati.

The Maráthas lay between the Residency and the position of the English at Kirkee, consequently Elphinstone, who joined them, had to make a detour.

It was the afternoon of a sultry Dekhan day. The heat was almost stifling; there was not a breath of wind to blow aside the clouds of dust. The Marátha Army poured out from Poona in the direction of Kirkee, through fields ready to harvest—an imposing spectacle. The low hills that edged the plateau were covered with Infantry. Endless streams of horsemen issued from the city and covered the plain. The air was filled with the trampling of horses and the rumbling of cannon. The mighty wave of soldiers moved onward in all the pomp of war, with, apparently, irresistible force. But the battle was not to be to the strong. Nothing daunted at this vast array, the English force of 2,800, of whom 800 alone were Europeans, was eager for the fray. By the advice of the Resident, they dashed at the advancing enemy. The Maráthas were astounded by this act of daring. Their spirits were already damped by an evil omen, for the staff of their *Jari Patka*, or National Standard, had broken in twain ere they left the city. Gókla did all that was possible for a brave soldier to do by leading a brilliant cavalry charge. The battle was won. The Marátha

Army was utterly disconcerted by the unexpected onslaught of the British forces.

While the battle raged, the Residency was plundered and burnt by Báji

Murder of the Vaughans.

Ráo's orders and two British officers, brothers, named Vaughan, who had previously

been taken prisoner at Talegaon, were barbarously hanged.

Bitter was the despair of the Peshwa as he witnessed the Battle of

End of the Marátha Empire.

Kirkee from Párvati. He poured out terrible upbraidings on those who had urged

him to defy the British power. The Marátha Empire was at an end. It had been founded by the massacre of Afzúl Khán at Pratápgarh; it fell with the attempted massacre of the British Resident at Poona.

The Peshwa, at first, fled to Satára, his army evacuating Poona. He

The flight of the Peshwa.

then continued his flight into the Western

Gháts. Several columns were despatched through the Dekhan and Konkan, in pursuit of him, which eventually culminated in the Battle of Koregaon, fought on the 1st January 1818.

The British force consisted of 500 men, supported by two six-pounders

The Battle of Koregaon.

manned by 24 Europeans of the Madras

Infantry. Also 300 newly-raised Irregular

Horse, the whole under the command of Captain Francis Staunton. This force was marching from Sirur to Poona. On the morning of the 1st January 1818, it arrived at Koregaon, on the banks of the Bhima, some 17 miles north-east of Poona. On arrival, it found the whole of the Peshwa's Army of 25,000 horse, and a large number of Arabs, under Báji Ráo, encamped before it. Staunton took up a position in the village and awaited the assault of the Maráthas. A terrible battle raged all day and it was entirely due to the heroic valour of Captain Staunton and his officers that the Maráthas were repulsed. But for them the men would have surrendered. As night fell the attack became less fierce and by 9 o'clock the Artillery ceased, when the village was evacuated by the Peshwa's troops. The Regiment who composed the greater part of this force is now the 102nd King Edward's Own Grenadiers. A monument, erected upon the spot, tells the traveller of the fierce fight that was waged where he stands. Marátha minstrels, be it told to their credit, sing of the glory of the defence.

This event practically brings to a close the History of the Maráthas as a more or less independent people. The task

Settlement of the country.

of settling the country remained. Columns

marched through the country, when several small actions were fought, fortresses captured, etc., and the work of pacification carried on. The

Governor General conciliated the Marátha Nation by a graceful concession. The imprisoned Rája of Satára, the descendant of Shiváji, was given the nominal sovereignty of the district of Satára which, on his death, lapsed to the British Government. The descendant of Shiváji continues to reside at Satára on his own property, with the rank of a First Class Sirdar of the Dekhan. He is known locally as the Rája of Satára, but the rank is

The last of the Peshwas.

not officially recognized. Báji Ráo was the last of the Peshwas.

There is little to record about the Maráthas after this period. They have gradually been incorporated in the British Empire, to which they have always been loyal and true. During the trying times of the Mutiny, the Maráthas, almost without exception, showed no signs of disaffection. Their loyal attitude relieved the British of anxiety regarding the Bombay Presidency during the fierce struggle that was taking place round Delhi and in Hindustán. Had the Maráthas risen and joined the malcontents, the task imposed upon England would have been stupendous.

Though the Maráthas have had no opportunity of showing their worth on the battlefield or in desperate encounters, they have taken their share in the defence of the Indian Empire. They have taken part in most Eastern campaigns since they became English subjects. Bombay Regiments have been represented in the Sind Campaign, the Expedition to Abyssinia, the Afghán War, the Egyptian Campaign, the Burmese War, the Tirah Campaign, and the Expeditions to China and Somali Land, in all of which they have done good service. It is certain that a great future still lies before the Maráthas.

It must be borne in mind that the Dekhani Musalmáns have never been a nation like the Maráthas and have no separate history. They have sprung up in the Dekhan, as has been stated above, and their history is practically one with the Maráthas, except that they fought against rather than with them, in the days just preceding the British rule. The attention of the reader is invited to the short sketch of the Life of Shiváji, which appears as a supplement to this work.

Dekhani Musalmáns.

CHAPTER II.

RECRUITING AREA OF MARÁTHAS AND DEKHANI MUSALMANS.

THE recruiting ground for Maráthas and Dekhani Musalmáns may be divided into two parts:—
 Recruiting Area.

- (1) The Máháráshtra portion of the Bombay Presidency.
- (2) The Hyderábád Dominions including the Berárs.

The western portion of the Hyderábád Dominions and the Berárs are included in Máháráshtra and are the only parts that are of any value as recruiting grounds. The eastern portion is known as Telingána, where neither Maráthas or Dekhani Musalmáns are obtainable; consequently it may be ignored so far as this present work is concerned.

Máháráshtra, or that tract of land where the Maráthi language is spoken, is bounded on the north by the Sátpura Hills as far east as the Wien Ganga River, which, to its junction with the Warda River, forms its eastern boundary; from thence a wavy line to Goa continues its eastern and gives its southern boundaries; while on the west, it is bounded by the sea, as far north as Damaun, whence a line to the western extremities of the Sátpura Range excludes that portion in which Guzeráthi is the prevailing language.

This tract of country practically includes the whole area from which Maráthas and Dekhani Musalmáns are drawn.

The Berárs were formerly a part of Hyderábád and were known as the *Assigned Districts*. They were handed over by the Nizám to the British on the understanding that, in exchange, an auxiliary force, known as the Hyderábád Contingent, was to be kept for the use of the Nizám. Quite recently, the Hyderábád Contingent has been incorporated into the Indian Army and the Berárs are now part of the Central Provinces and administered from thence.

The prevailing language in this area is Maráthi, but the official language in the Hyderábád portion of Máháráshtra is Urdu. Besides these two, many dialects exist.

Máháráshtra is divided into three parts, *viz.* :—

- (1) Konkan.
 The Division of Máháráshtra. (2) Konkan Ghát Máhta.
 (3) Dekhan.

The Konkan is that part which lies between the Gháts and the sea and extends all along the coast from Sivadshivgarh to the Tapti. Its breadth, from the sea to the summit of the Sáhyádri Range, is of unequal extent, varying from 25 to 50 miles. Although so far below the great chain of mountains, stretching along parallel with the western coast, it must not be considered a flat country. On the contrary it is, in most parts, remarkably rugged and broken, interspersed with huge mountains and thick jungles; intersected by rivers and numberless rivulets, rocky and clear until they descend to the level, where they are affected by the tide, when they become deep and muddy. The roads, except those made by Government, are generally stony footpaths which become almost impracticable as they approach the Sáhyádri Mountains, which can only be ascended by narrow paths and defiles, sometimes so precipitous that a led horse can, with difficulty, keep his footing. While ascending, and on gaining the summit of any of these passes, the scenery, which everywhere presents itself, is of the grandest kind. Some idea of it may be formed by imagining mountains succeeding mountains, 3,000 or 4,000 feet high, covered with trees, except in places where the huge, black, barren rocks are so solid as to prevent the hardest shrub from finding root in their clefts. The verdure about the Gháts is perpetual. During the rainy season, when the torrents are pouring from the sides of the mountains, the effect is greatly heightened by the extreme luxuriance of vegetation; whilst gleams of sunshine, reflected from the breaking masses of clouds, give a thousand evanescent tints to every hill they light upon. Tempests and thunderstorms, both at the commencement and close of the south-west monsoon, are very frequent and in that region these awful phenomena of nature are veritably tremendous and sublime.

The top or tableland of the Sáhyádris forms what the natives call "Konkan-Ghát-Máhta," or Konkan on the top of the Gháts to distinguish it from "*Thal Konkan*" or Konkan below the Gháts. The highest part of the ridge is that which immediately faces the Konkan, and the summit is generally from 1,000 to 2,000 feet above the tableland. The breadth is about 20 to 25 miles and comprehends all the mountainous tract on the upper or eastern side, including the valleys that lie between the smaller branches of hills.

The Maráthas reckon the Konkan Ghát Máhta from the point at which these branches terminate in the plain, on the eastern side, to the summit of the ridge facing the Konkan.

The Konkan Ghát Máhta extends from Júnar, Poona District, in the north, to Kolhápur, in the south, and is divided into the *Máwals*, *Khoras* and *Múrhas*. The *Máwals* extend from Bhimáshankar, Poona District, in the north, to Bhor, in the south. It is derived from a Maráthi word signifying "to set" with reference to the sun setting in the west, where the *Máwals* are situated. The inhabitants are known as *Máwalis* and were much valued as soldiers in Shiváji's day. The word "*Múrhé*" means *mist*; the inhabitants of this tract of country, which lies to the south of the *Máwals*, are known as *Múrhéwáles* or "*Dwellers in the Mist*," owing to the fact that their country is shrouded in mist and rain for a considerable portion of the year. *Khora* signifies "*dingle*" or "*glen*" and applies to that portion of the Konkan Ghát Máhta which lies in the valleys formed by the spurs of the Sáhyádris.

The Konkan Ghát Máhta consists of steep, rugged and rocky hills and deep winding dells, covered, like the mountains, by high trees, or tangle with low impervious brushwood and countless rivulets, in short, from a military point of view, there is probably no stronger country in the world.

In the Gháts, and along the hills, both above and below the Sáhyádris, the summits are frequently crowned, or girded towards the top, by large massy basaltic rocks. These, in themselves, were well-nigh impregnable, being difficult of approach. The Maráthas took advantage of these natural positions to strengthen and fortify them. In many, there are springs of the finest water. Shiváji used these forts as a base for his operations and invariably returned to them after his marauding expeditions and thus earned the title of "*The Mountain Rat*," contemptuously applied to him by Aurangzebe. Some of the most remarkable of these natural hill forts are Torna, Satára, Singarh, Púrandhar, Daulatábád, Pratápgarh, Panálla and Raigarh. In addition to these, Shiváji built several forts along the coast for the protection of his subjects and his fleet. Among others may be mentioned Severndrúg, Viziadrúg and Málwán.

The word Dekhan represents the vernacular pronunciation of the Sanskrit word "*Dakshina*" meaning "southern." It was originally applied to the country lying south of the Narbada and Máhánadi Rivers, consisting of the five principal divisions called Dráwed, Carnatic, Telingána, Gondwána and

Máharáshtra. The Múhammadan definition, however, is now adopted and the modern Dekhan comprises most of Telingána, part of Gondwána and that large portion of Máharáshtra which is above the Western Range of Gháts and which extends from the Narbada to the Krishna.

The Dekhan is an open, level country, more or less destitute of vegetation. Plain succeeds plain with unvarying monotony. There are very few trees, except in the vicinity of villages, and little green to relieve the scenery, except along the rivers that run through the country. It is a marked contrast to the other parts of Máharáshtra.

From an official point of view, the division between the Konkan and Dekhan lies on the crest of the Sáhyádris, but from a recruiting point of view the Konkan Ghát Máhta, on the eastern slopes, is reckoned Konkan. All recruits enlisted in this district would be posted to Konkan companies.

Four great ranges of hills, running west and east, extending far beyond the ordinary branches of the Sáhyádris, cross Máharáshtra. In succession to the Sáturas, the Chándor Range extends to the heart of Berár; the Ahmednagar Hills from Júnar to Bidar; the range immediately to the southward of Poona; and the Máhádev Hills to the north of Satára.

The climate in the different parts of Máharáshtra varies considerably. In the Konkan, it is damp and humid, consequently it is relaxing and enervating. The rainfall is excessive and more or less reliable, the average ranging between 70 and 120 inches in the year. It is never really cold and can best be described as muggy. The monsoon sets in in June and closes towards the end of September. Movement through the country, however, is difficult at this time owing to the swollen state of the rivers. The chief means of communication with the outer world is by coasting steamers to and from Bombay.

On the Konkan Ghát Máhta the climate is always good, except during the monsoon. At this period from 250 to 300 inches of rain fall, which makes it excessively moist and feverish, consequently unfit for Europeans. The rainfall is reliable.

The climate of the Dekhan is dry and cold. The rainfall varies and is not dependable. The average ranges from 15 to 40 inches. In the cold weather, from November to February, touring through the districts is delightful. The hot weather commences about the middle of March and disappears in June, when the monsoon breaks, after which the climate is excellent.

For the purposes of administration, the recruiting area is divided up into districts, known as *Collectorates*, each under a Collector, a member of the Indian Civil Service. Each *Collectorate* is again divided into *Tálukas*, each in charge of a *Mámlatdár*. When there are Assistant Collectors, they are placed in charge of three or four *Tálukas*.

Very much the same principle is followed in Native States, though the officials would be mostly natives.

The districts in Bombay are :—

In the Dekhan.

Nasik, Ahmednagar, Poona, Sholápur, Bijápur, Satára, Belgaum and Dhárwár.

In the Konkan.

Thána, Kolába, Kánara and Ratnágiri.

In Hyderabad.

Elgandal, Warangál, Bidar, Gulbarga, Aurangábád, Máhábád, Lingsugur, Indur, Parbhani, Nalگوonda, Oosmanábád, Bidar, Raichur, Atráf-i-Balda, Médak and Sirpur Tandur.

In Berár.

Amraoti, Akola, Ellichpur, Búldána, Wun and Basim.

In addition to the above, recruiting is allowed in Native chief of which are :—

Kolhápúr, Sáwantwári, Akalkote, Phaltan, Aundh, Muldhapur, Bhor, Jamkhandi, Sàngli, Miraj, Ichalkaranji, Kágál, Mhaisál, Rámdurg, Jáwár, Surgana, Vedha and Savanur.

Both in the Konkan and the Dekhan there are two great divisions among the Maráthas. In the Konkan they are known as *Raós* and *Naiks*, or those without surnames. Those with surnames hold themselves to be pure Maráthas, asserting that the others are the offspring of unlawful marriages. In the Dekhan the Maráthas following are known as *Kunbis*; they style themselves such and say they are Si while those who are better off call themselves Maráthas.

In Chapter I, it has been pointed out that uncertainty regarding the origin of the Maráthas. The status of Maráthas. Konkani and Dekhani, except Kunbis, profess to be the descendants of Rájput families,

ninety-six clans or families and aspire to the dignity of Kshatriyas. They also claim to belong to four great branches or *vanshes*, viz.: "*Surya-vansh* or those having relationship with a Race of Kings descended from the Sun ; *Som* or *Chandra-vansh* from the Moon ; *Shesh-vansh* from the Serpent ; and *Yádu-vansh* from *Yádu*, an ancient King of India." They support their claims to ascendancy in the social scale by favouring infant marriage, forbidding the re-marriage of widows, seclusion of their women and wearing the sacred thread (*Jáneo*). The Dekhani Kunbi, on the other hand, does not claim to be Kshatriya, allows both adult marriages and the re-marriage of widows, does not seclude his women and wears no sacred thread (*Jáneo*) to indicate the twice-born status. The best opinions seem, however, to show that the dividing line between the Kunbi and the Marátha is not of the nature of a permanent barrier. The Maráthas proper are allowed to marry the daughters of the Kunbis. The latter would not ordinarily secure a daughter in marriage from their social superiors. The division, however, is frequently surmounted by a well-to-do Kunbi, who rises to the higher rank as means increase, and, if common report is to be believed, adopts the title of Kshatriya, with its sacred thread (*Jáneo*) and its restrictions on adult and widow marriage, just as a successful soap-boiler in England occasionally becomes a peer and sets himself up with a complete portrait gallery of Norman ancestors. The Maráthas and Kunbis are thus in a way hypergamous groups.

In spite of the social distinction that does exist, it makes little or no difference among Maráthas as regards intercourse, friendship, etc. Men will feed together and back each other up, in the same way that other nationalities do, in spite of this distinction. The better class naturally think more of themselves and are perhaps more respected in the ranks than their social inferiors, but it does not lower their value as soldiers. It is not an easy matter to ascertain who appertain to the better class. The best guide is to note in what estimation they are held by others, for they know well enough among themselves.

The Konkani Kunbi is not a Marátha and is not enlisted as is the Dekhani Kunbi. In Sávatwári, which is in the Konkan, Maráthas following agricultural pursuits are called *Kunbís*, as in the Dekhan, and are enlisted.

Kunbis of the Konkan and Sávatwári.

As regards their value as soldiers, there is little to choose between them. The Konkani are not adapted for the cavalry : as infantry they are excellent. Their value as soldiers. The Dekhanis are equally good as either. The better class are more

exclusive and prefer the cavalry. Pensioned cavalry soldiers are much more respected in their homes, villages and the Durbárs of Native States. A pensioned Cavalry Non-Commissioned Officer would receive more honour at a Native Durbár than probably a pensioned Infantry Commissioned Officer would.

Besides the Maráthas, there are a countless number of other classes represented in Máharáshtra, who follow various callings and closely resemble them.

Other castes.

These are known as "*Shankarjāti*" and are probably the result of mixed parentage, though they now form distinct castes. Many of these bear Marátha names and often endeavour to pass themselves off as such. Native Officers and recruiters should be warned not to enlist them, any deceit should be readily detected. A list of some of them is given in Appendix B.

Lóhárs (Blacksmiths) and Sútárs (Carpenters) are enlisted in limited numbers, as they prove useful owing to their trades. Their customs and manners

Lóhárs and Sútárs.

are very similar to those of the Maráthas.

The enlistment of Dhangars or Shepherds is permitted as they are closely allied to Maráthas. Not many, however, are entertained. Bandé Dhangars are

Dhangars.

alone eligible for enlistment.

They are sub-divided as follows:—

Hategar Dhangars. Holkar is one of these.

Bandé Dhangars, called *Bargés*, usually husbandmen.

Mendhé Dhangars, goatherds.

Khutegar Dhangars, weavers of blankets.

Khátik Dhangars, mutton butchers.

Wágmodé Dhangars, who keep performing animals.

Maské Dhangars, who keep kine and sell milk and butter.

A large number of Maráthas flock to Bombay, from the Dekhan, in the

Gháltis.

fair season to obtain work. A number of these are employed in the Docks, where they

are known as "*Gháltis*" or "*Ghálti Lóg*," that is, people from over the Gháts. They are much sought after as they are fine, sturdy men, capable of lifting very heavy loads.

The *Máwalis* who were largely employed by Shiváji and esteemed by him, are not now enlisted, as they will not leave their homes.

Máwalis.

On the re-organization of the Regiments in the Bombay Command, when recruiting, in the Konkan, was closed,

Ard-Máwalis.

a certain class of men, from the Konkan-Ghát-

Mátha, hoped to be entertained by calling themselves "*Ard-Máwalis*."

MARÁTHAS.

The term, however, is not known among the inhabitants of the Máwals. It was manufactured purely for a purpose.

A list of the 96 Clans will be found in Appendix C, which may be considered fairly reliable.

CHAPTER III.

RELIGION, CUSTOMS, CALENDAR, AND RELIGIOUS FESTIVALS
OF MARÁTHAS.

Religion.

THE Hindus, including Maráthas, believe in the existence of a Supreme Being, from whom all others derive their existence, or, rather, of whose substance they are composed. According to modern belief the Universe and the Deity are one and the same. Their devotion is directed to a variety of gods and goddesses. They are computed to amount to 330,000,000, most of whom are ministering Angels in the different heavens, or spirits who have no individual name or character and are counted by millions.

The following seventeen are the principal ones. They are universally recognized as exercising distinct and divine functions and therefore entitled to worship :—

- (1) Bráhma, the Creating Principle.
- (2) Vishnu, the Preserving Principle.
- (3) Shiva, also known as Máhádeo and Shankar, the Destroying Principle,

with their corresponding female divinities, mythologically regarded as their wives, *vis.* :—

- (4) Saraswáti,
- (5) Lakhshmi and
- (6) Párvati, also known as Dévi, Bhaváni or Durga.
- (7) Indra, God of the Air and Heavens.
- (8) Varuna, God of the Waters.
- (9) Pavana, God of the Wind.
- (10) Agni, God of Fire.
- (11) Yáma, God of the Infernal Regions and Judge of the Dead.
- (12) Kuvéra, God of Wealth.
- (13) Kártikeya, God of War.
- (14) Káma, God of Love.
- (15) Surya, the Sun.
- (16) Soma, the Moon.
- (17) Ganésha, the remover of all difficulties, presides over the entrance to all edifices and is invoked before all undertakings.

The Hindu Trinity.

Bráhma, Vishnu and Shiva form the Hindu Trinity.

Marátha Gods and Goddesses.

The Gods and Goddesses more or less particular to the Maráthas are—

- | | |
|---------------|----------------|
| (1) Bhairao, | (10) Metisai, |
| (2) Bhaváni, | (11) Mhasoba, |
| (3) Bairoba, | (12) Mukai, |
| (4) Jákhai, | (13) Naolai, |
| (5) Janai, | (14) Phringai, |
| (6) Jokhai, | (15) Sátvai, |
| (7) Kálkai, | (16) Tukai, |
| (8) Khandoba, | (17) Vághoba, |
| (9) Mháruṭi, | (18) Vétál, |

whom they greatly fear and whose images or *táks*, they keep in their houses.

Bhairao is the usual village guardian. He has two forms, *Kál Bhairao* and *Bál Bhairao*. *Kál Bhairao* is shewn as a standing man with two hands, an hour glass shaped drum, or *damarú*, in his right hand and a trident in his left. He is encircled by a serpent. *Bál Bhairao* lives in an unhewn stone covered with red lead or *shendur* mixed with oil. If kept pleased by a coating of oil and red lead and if he is given offerings of clarified butter, *Bhairao* is kindly. He cures snake-bites and tells whether an undertaking will do well or will fail. In the chest of the rough figure of *Bhairao* are two small holes. The person who wishes to consult the oracle places a betel nut in each of the holes and explains to *Bhairao* that if the right betel nut falls first, it will mean that the undertaking will prosper, and that if the left, it will mean that the undertaking will fail. He asks the God, according as the event is to be, to let the lucky or unlucky nut fall first. He tells the God that if he will drop the lucky nut and if the undertaking prospers he will give him a cock or a goat. Twice a year, before they begin to sow and previous to reaping, the villagers come in procession and worship *Bhairao*.

Bhaváni or *Párvati*, the wife of *Shiva*, has two local names, *Phringai* or *Tukai*. She shares with *Bhairao* the honour of being village guardian; she is generally shewn as a rude image, either with two hands, a sword being in the right, or with eight hands holding a *conch*, a wheel and other articles the same as *Vishnu* holds. Like *Bhairao*, she is asked the cause of sickness or ill-luck, and to advise regarding the future and, like him, if she removes trouble or advises well she is given a goat or a cock.

Bhaváni or Párvati.

Bairoba is worshipped by *Dhangars*, or Shepherds, and is more or less the "*Ishvar Dev*" or Guardian Deity of the Konkan and Konkan-Ghát-Máhta. He lives in an unhewn stone outside the village. Like *Mhasoba* he is an unkindly spirit to whom people pray when they are anxious to plague or ruin their enemies.

Bairoba.

Jákhai, *Fanai*, *Fokhai*, *Kálkai*, *Metisai*, *Mukai* and *Naolai* are all local Mothers. According to the people's account they are unkindly forms of *Bhavóni*. With the help of two attendants, *Naikji* and *Birji*, they do much mischief. They blast crops of grain, plague men with sickness and carry off travellers. People who owe their neighbour a grudge pray to *Fanai*, *Mukai* or one of the other Mothers to send them sickness, to kill their cattle or ruin their fields.

Local mothers.

Khandoba, literally "*Sword Father*", guards the country, as *Bhairao* guards the village. He is the "*Ishvar Dev*" or Guardian Deity of the Dekhan. As a guardian he is shewn sometimes, as at his chief shrine at *Jejeuri*, as a king, the great protector, and more often as a horseman with a sword in his right hand, and his wife, *Mhalsabai*, sitting beside him. As a horseman he is *Malhari*, the form he took when he came to destroy the demons *Mani* and *Malla*. As an animal, he is the dog who runs beside his horse and, in the Dekhan, he is generally called *Khandi*. As a plant, he is *turmeric* powder under the name *Bhandar*. He is the chief house god of all Hindus in the Dekhan from *Bráhmans* to *Mhárs*. His house image is always of metal, never of wood or of stone. He drives away the evil which causes sickness and is highly honoured by *Rámoshis*.

Khandoba.

Mhárti, also called *Hanumán*, is the Monkey God. Very few villages in the Dekhan are without their *Mhárti*, a rudely embossed monkey figure, sometimes within the village and sometimes without, but generally near the gate. He is a kindly god, the great saver of those into whom evil spirits have entered. He is fond of cocoanuts but does not care for blood-offerings.

Mhárti.

Mhasoba or *Maskoba* is perhaps the commonest and most widely feared of the local evil spirits. He lives in an unhewn stone coated with red lead. These stones are all old dwellings of *Mhasoba*. Some get forgotten. Sickness falls on the village and the people go to the village guardian and ask him a series of questions, which he answers by dropping a betel-nut, or by some other sign. In the end they find out from the guardian that there is an old neglected dwelling of *Mhasoba*. The villagers find the stone, cover

Mhasoba.

it with oil and red lead, and kill a goat or fowl in front of it. Besides to prevent his working mischief, *Mhasoba* is worshipped by men who have a grudge to clear off or a wrong to avengè. They go to *Mhasoba*, name their enemy, and promise, if he ruins them with sickness, that they will give him a goat or fowl. So much is he feared that when a man knows that some one whom he has ill-used has arranged to set *Mhasoba* on him, he makes such amends that the god is not forced to exert his power.

Sátvai, or Mother Sixth, is the goddess of pregnant and lying-in women.

Sátvai.

She is worshipped by barren women, and by lying-in women on the 5th or 6th day after

the child is born. Her image is an armless bust.

Vághoba, or *Father Tiger*, lives in an unhewn stone. If he is cared for,

Vághoba.

he guards the village herds from the attacks of tigers.

Vétál is the leader of demons and evil spirits. He seems to be the

Vétál.

earliest form of *Shiv*, the Leader of Spirits, and *Ganesh*, the Lord of Spirit Troops. He

lives in an unhewn stone three or four feet high, surrounded, at a distance of a few yards, by a circle of smaller stones in which his leading attendants live. Unlike most shrines, the stones in which *Vétál* and his attendants live, are covered with both red and white wash. *Vétál* and his guard are generally at some distance outside the village. His gréat day is the *Máhdashivrátri*, or *Great Night of Shiv*, on the full moon of *Mágh* in February. On that night the villagers, each with a bundle of lighted straw in his hand, walk round the circle of stones howling and bawling. When a Marátha or one of his family is possessed of an evil spirit he goes to *Vétál* and promises, if he orders his spirit, to give over troubling him, that he will give him a goat or fowl. *Vétál* is the patron of wrestlers and athletes. On one of the holidays, the villagers go and wrestle at *Vétál's* circle. His sign is a cane called "*bét*" or "*vét*," from which he seems to derive his name. From his apparent sameness with the early forms of *Shiv* and from the resemblance of his Circle of Guards to a rude Buddhist rail, and to the circles of unhewn stones found in Western Europe and in other parts of the world, the worship of *Vétál* is specially interesting.

Bráhma, the Creator, though he once enjoyed some degree of pre-eminence, is not much worshipped now,

Bráhma.

though he is invoked in the daily service; he

has but one temple in India, *vis.*, at Pushkar near Ajmir. On the other hand, *Vishnu*, the Preserver, and *Shiva*, the Destroyer, attract almost all the religious veneration of the Hindus.

Vishnu is represented as a comely and placid young man, of a dark azure colour and dressed like a king of ancient days. He is painted also in the forms of his nine principal *avatárs* or incarnations, which are :—

- (I) *A Fish*, to recover the *Védas*, which had been carried away by a demon in a deluge.
- (II) *A Boar*, who raised on his tusks the world, which had sunk to the bottom of the ocean.
- (III) *A Tortoise*, that supported a mountain in one of the most famous legends.
- (IV) *A Man*, with the head and paws of a lion, who burst out of a pillar to the rescue of one of his believers.
- (V) *A Bráhmañ Dwarf*, who strode over the earth and ocean in two strides.
- (VI) *Parásu Ráma*, a *Bráhmañ Hero*, who made war on the *Kshatriyas* and extirpated the whole race.
- (VII) *Ráma*.
- (VIII) *Bála Ráma or Krishna*, a *Hero* who delivered the earth from giants.
- (IX) *Buddha*, a teacher of a false religion, whose form *Vishnu* assumed for the purpose of deluding the enemies of the gods.

The tenth is still to come. It is to take place when the world is wholly depraved, when the God will appear in the sky, to redeem the righteous, destroy the wicked, and restore the age of purity.

Shiva is thus described in the *Puráñas* : "He wanders about, surrounded by ghosts and goblins, inebriated, naked, and with dishevelled hair, covered with the ashes of a funeral pile, ornamented with human skulls and bones, sometimes laughing and sometimes crying." The usual pictures of him correspond with these gloomy descriptions, with the addition that he has three eyes and bears a trident in one of his hands : his hair is coiled up like that of a religious mendicant : and he is represented seated in an attitude of profound thought. This last particular corresponds with the legend relating to him, which describes him as always absorbed in meditation and as consuming, with the fire of his eye, those who dare to disturb him in his state of abstraction. But although these accounts accord so well with his character of destroyer, the only emblem under which he is ever worshipped is intended to mark that destruction as only another name for regeneration.

The heaven of *Shiva* is in the midst of the eternal snows and glaciers of *Kailása*, one of the highest and deepest groups of the stupendous summits of the Himalayas.

Every village has its local deity which is duly worshipped and honoured. Besides the angels and good *genii*, there are various descriptions of spirits spread through the rest of creation.

Village gods.

The *Rákhshas* are gigantic and malignant beings.

Rákhshas.

Bhuts are evil spirits of the lowest order, corresponding to ghosts and goblins. The male ghosts are called *Keins* or *Jhotings*, and the female ghosts *Hadáls*. Among the worst female ghosts are the seven water nymphs called *Aija* or *Faldevtas*, who carry off handsome youths.

Bhuts.

Maráthas believe in the transmigration of the soul and are sincere in their religion, worshipping their gods daily. They believe in incantations, witchcraft, ghosts, evil spirits, oracles, and the evil eye. Between their different stages of existence, they believe they will enjoy thousands of years of happiness in their various heavens, provided they have been good, or suffer torments of similar duration in their more numerous hells, if they have been wicked. Hope is denied no one, every soul may be purged of its crimes by ages of suffering and repeated transmigrations, until they reach the highest heavens, which is incorporation in the essence of God.

Belief of Maráthas.

The Maráthas regard the cow, the monkey, and the peacock as sacred.

Sacredness of cows, monkeys, and peacocks.

"Of all animals the cow is most sacred. Every part of its body is inhabited by some deity. Every hair on its body is inviolable. All its excreta are hallowed. Any spot which a cow has condescended to honour with the sacred deposit of her excrement, is for ever consecrated ground, and the filthiest place plastered with it is at once cleansed and freed from pollution, while the ashes produced by burning this substance are of such a holy nature that they not only make clean all material things, but have only to be sprinkled over a sinner to convert him into a saint." Monkeys and peacocks are generally regarded as sacred, the former because they are the representatives of *Hanumán*, the Monkey God, and the latter because they are the protégés of *Skanda*, one of the minor Hindu divinities.

Maráthas also worship the cobra on the festival of "*Nágpanchmi*."

The cobra.

They reverence the Sun, *Surya*, and many rivers are held sacred, such as the *Bhima*, *Krishna*, *Ganges*, and *Godáveri*.

The following trees are held sacred by Maráthas:—The *Mango*, *Amba*, *Magnifera indica*, its flowers are offered to *Shiv*. The *Bél*, *Ægle marmelos*; its aro-

Sacred Trees.

matic leaves are offered to *Shiv* in the month of *Shrāvan*, August, and *Māhāshivrātra* in February. The *Pimpal*, *Ficus religiosa*, is sacred, perhaps from its smooth, ghost-white stem and branches and the windless rustling of its leaves. Among Buddhists it is the symbol of *Gautama*, the last *Buddha*. It is commonly believed to be the abode of a *munja* or Brāhman youth who has been girt with the sacred thread but has not been married and so is uneasy and afraid. It is also apparently worshipped as a king. It is girt with the sacred thread and is surrounded by a stone plinth, and Hindu women often walk many times round it to get rid of the evil spirit of barrenness.

Vad, the *Baniam tree*, *Ficus indica*.

The *Tulsi* or *Basil*, the *Lotus*, and the *Cocoa nut* are also sacred.

Marāthas do not congratulate a friend on his prosperity, fine oxen, or handsome wife : should they do so, ill-luck will hear and carry away the excess of good fortune.

Minor superstitions.

They believe in omens and consider it lucky if a crow flies to the right and a *tās* or the Indian Roller, *Coracias indica*, to the left. On going out they think it lucky to meet an unwidowed woman with a full waterpot on her head, a milkmaid with milk-pots, or any body with a dish of cooked food. If a cat, a bareheaded Brāhman, a barber with his shaving gear, or a widow happen to pass before them while going out, they consider it unlucky and go back. They hold it very unlucky if a lighted lamp falls on the ground and goes out ; or if a house-lizard drops in front of or on them.

Marāthas make pilgrimages to, Alandi, Benares, Nasik, Pandhārpur, and Jejeuri. They are sincere and devout.

Pilgrimages.

Their rules enjoin charity, benevolence, and reverence to parents, and have a wholesome influence on their conduct. They are nominally followers of *Māhādev*, but join the worship of any sect that comes in their way. They constantly make vows at Musalmān and occasionally at Christian tombs. Their chief objects of worship are *Khandoba* and *Bhairoba*, local *Mahādevs*, and *Jamni*, *Yamni* and *Tukai*, local *Pārvatis*.

Every family has two or more gold or silver relief plates of *Māhādev* and *Pārvati*, about four inches high by two broad. They are the house gods and are kept in a stand in some safe part of the house. Every morning one of the family, generally the grandmother, bathes and anoints the images, lays grain before them, and burns frankincense. Before starting on his day's work, each member of the family comes and with a low bow prays for strength for the day's labour, safety for the family and cattle, and the day's bread.

Household gods.

Customs.

The first five months of a woman's pregnancy are known as the months of longing, when she wishes for all sorts of unhealthy food, which, if denied, the child is supposed to be born with unhealthy ears. The birth of a boy is of more account than that of a girl. If the child is a boy, the midwife beats a metal pot, if a girl the father is told without any signs of rejoicing. The father notes the time of birth that the Bráhmaṇ astrologer may select a lucky name. To prevent an evil spirit entering, all visitors to the room sprinkle a few drops of cow's urine on their feet prior to setting them in the room. On the fifth day the *Goddess Sātvai* is propitiated with votive offerings. On the tenth day the Bráhmaṇ priest is called and after a lot of ceremony, names the child, and on the 13th, the mother resumes her household duties.

When the child is four or five months old it is bathed outside the house, and when it is about a year old and begins to walk, its head is shaved except a tuft on the crown, and the hair is offered to the *Goddess Sātvai*. When four years old the child begins to run about the streets and plays at marbles, bat and ball, tops, and hide and seek. After about seven the child begins to be of use to its parents, taking the cattle to graze and bringing them home again in the evening. When ten or twelve years old he is branded as a cowherd either on the right, left or both hands. A few pellets of hare's dung are brought, pounded and set in four or five places about the boy's wrist and burnt. The other boys hold the child so as to keep him quiet, and when he can no longer bear the pain the burning pellets are knocked off and the skin rubbed.

At sixteen the parents of the boy, if well-to-do, think of marrying him. The wife chosen is usually from three to twelve years old. Among *Kunbis* it is not necessary for a girl to be married before womanhood. Among men, if well-to-do, they may be married at sixteen. It often happens that, in large or poor families, the younger sons remain unmarried till well on in life. Before a marriage can be fixed, it must be ascertained that the boy and girl are not of the same clan or *kūl*; they may both bear the same surname but the crest or *devāk* must be different. Sameness of stock in the female line is no ground for objection. After having fixed a suitable girl, the boy's father consults a Bráhmaṇ as to the best time to set out to make an offer to her parents. This having been settled,

STOMS.

the father withdraws. Before starting on his errand, he dresses in his best waistcloth, shoulder cloth or *uparni*, turban and sandals, ties together a few vegetables and cakes and starts with a few kinsfolk for the girl's house.

On his way, if he sees a married woman or cow it is auspicious. A Bráhmaṇ or widow are ill omens; if such happen to pass he returns to his house and waits in the verandah some little while before making a fresh start. On arriving at the girl's house, a certain number of ceremonies are gone through before her father consents. When consent has been given, the boy's father goes to the village astrologer, who fixes a lucky day for the marriage in consultation with his almanac. The boy's father goes home after having acquainted the girl's father of the result. Soon after the girl's father invites the boy's father and his relatives to visit him and partake of a sugar and rice feast. The question of presents is then settled, and a few minor points, after which the girl's father returns home. As arranged, the boy's father and relatives, taking presents, proceed to the girl's father's house. The presents are handed over and the sugar and rice feast partaken of. The boy's father then returns home. Before so doing he invites the girl's father to dine with him, when practically the same ceremonies are gone through. After this the marriage preparations are pressed on. The day having been fixed, the boy's father informs the girl's parents and invites kinsfolk, friends and castemen, and the shoe-maker is told to make a new pair of shoes for the boy and the potter to bring earthen pots on the morning of the marriage day. The boy's father invites his neighbours to help him to build a marriage booth in front of his house. Bunches of mango leaves are hung about the booth: a bough is kept for the lucky pillar or *muhurtmedh*, which is planted on the wedding day. On the wedding morning, the girl is bathed and certain ceremonies gone through; she is then dressed in a robe and green bodice and her clothes are stained with turmeric, her forehead is daubed with red powder and rice, her cheeks and the space between the eyebrows are marked with soot and in her lap are laid a cocoanut, five dry cocoa kernels, five betel nuts, five turmeric roots and some grains of wheat. After this a chaplet, either of flowers or of tinsel, is tied round her brow and her head is covered with a blanket. Without letting the cotton thread that encircles them touch the girl, four women stand with waterpots in their hands, and a fifth looses one end of the thread and ties it to the lucky pillar or *muhurtmedh* and plants the post on one side of the doorway. At the boy's house very similar ceremonies are gone through; among others the picture of *Ganpati* is worshipped. The boy is dressed in a new waistcloth, turban and shoulder cloth. His forehead

MARÁTHAS:

is marked with red powder and over his brow a few grains of rice are stuck, and a tinsel chaplet is tied round his brow. A chaplet of flowers, a coconut and a few grains of wet pulse are sent to the village god, with the prayer that he may be kind, that the marriage ceremony may pass without mishap, and that he may give the marriage guests a safe return home. The guests are then dined. After dinner the boy is seated on a bullock or horse; accompanied by relations and friends and much music, he proceeds to the girl's village temple, where he propitiates the gods. After this he proceeds to the boundary of the girl's village. A messenger then proceeds to the girl's home and informs them of the arrival of the wedding party. The girl's near relations and the chief men of the village go to meet him. The boy is not allowed to proceed at first, but, after a little parleying, is permitted. After this the boy is led, with music, to the girl's marriage hall, where the barber washes him and annexes his clothes, which are replaced by a set of new ones from the girl's father. The chaplets are thrown on the roof of the house and fresh ones take their place. On a waistcloth yellow lines are drawn and it is held between the two. Both fathers are asked, "Have you both with free will given and received the girl?" They reply, "We have." Rice is then thrown over the couple. This more or less concludes the ceremony on the first day, when all retire to rest. On the second day the chief ceremony is to proceed to some pond or stream and make a propitiatory offering. On the third day a dinner is given to relations, friends and villagers at the boy's house. On the fourth day at about 2 at night, a procession starts off, the boy and girl on horseback, to the village temple. On returning to his house, the boy and girl bow before the house god repeatedly. The girl remains here four days and returns to her home on the fifth. About four months after this, the boy's father sends a present to the girl, who returns the compliment. After this, the girl is free to be brought at any time from her parents to the boy's house.

When a girl reaches womanhood, she is seated in a room for three days. On the fourth day her parents are sent for and a dinner is given. After this the marriage is consummated.

Widows are generally allowed to marry, but some families think widow marriage disreputable and do not practise it. As a rule only widowers marry widows and the children do not get so large a share of property as the children of the first marriage. Under the Peshwas, *Kunbis* rarely practised "Sati" or widow-burning.

Polygamy. Polygamy is permitted and practised.

When at the point of death, a Marátha's head is laid on his son's or wife's knee and a few drops of water are dropped in his mouth. A little charity is dispensed to assist the flight of the soul to heaven. As soon as the man is dead, the women lament, raising loud cries and disheveling their hair. A coin is placed in the deceased's mouth and neighbours called in to mourn. A near relative buys three earthen jars, cloth, betel leaves, red powder and bamboos. The village *Mhár* gathers 1,000 to 1,500 cowdung cakes at the burning ground. The chief mourner's moustache is shaved. A fire is lighted outside the house, rice is cooked in one earthen jar and water heated in another. The body is taken outside, laid on the house steps, feet towards the road side. The head is rubbed with butter and washed with warm water. The body is covered with a cloth, laid on the bier and shrouded in another cloth. On the sheet red and scented powder are sprinkled and the chief mourner is given a piece of cloth or "*utri*", to tie round his chest. He holds the jar of boiled rice in his left hand and a jar with fire in his right hand and leads the funeral procession. Four near relations lift the bier and follow him, calling "*Shrirám Fairám Fai Fairám*." Alongside the body, near the head, the wife, mother or other near kinswoman walks fanning it. After the bearers a band of relations, men bareheaded and barefooted, walk joining in the cry. Near the burning ground the bearers change places. On reaching the burning ground, usually near a river, the bier is lowered and the chief mourner dashes the jar with the fire on the ground and beats his mouth with the back of his hand. The mourners gather the fire and cover it with cow-dung cakes. Then each takes a cow-dung cake and lays it on the corpse's breast. The corpse's waist string is cut. The chief mourner sets fire to the pile and others help him in heaping the cakes round the body. They go a little distance and sit chatting and laughing till the body is half burnt, when they bathe and go home. During their absence the women cow-dung the house and spread rice flour over the spot where the deceased breathed his last. On the return of the funeral party, they search this spot: if the footprints of any animal are found on it, it is believed that the spirit of the dead has passed into that animal. On the third day the chief mourner and other relations visit the burning-ground, the chief mourner sprinkles the ashes and bones with water and cow's urine and throws them into the river. Cooked food and rice balls are then offered to the dead. Obeisance is made to the offering and crows are invited to feed. If they do so, it is believed the soul is happy; if they refuse, it creates great fear among the mourners. The dead is then assured that there is nothing to fear, and that the family will be taken care of by the mourners.

Every inducement is made to try and coax the crows to eat the food. It is believed that their refusal implies that the soul of the dead man remains at large and becomes a ghost or demon.

For 13 days the deceased's family are unclean and in mourning. On the tenth day, the house is cow-dunged. On the 11th and 12th days the friends and relations meet at the mourner's house and are dined, together with the four bier bearers.

Period of mourning.

Calendar.

There are two principal Hindu eras, the "*Vikram*" and the "*Shalivahan*," which date from B.C. 57 and A.D. 78. The Hindu Calendar (Samvat). The former commences in October and the latter in March.

The months are divided into two fortnights, the "*Shukl*" or light half and the "*Vada*" or dark half. Each half consists of 14 or 15 days known as "*Tithis*".

Division of month into "light" and "dark" half.

There are 29 lunar days in each month.

The total number of days in a Hindu year is about 10 and a fraction less than the days in a solar year, therefore every third year an additional month is put in to equalize the two.

The names of the months, with their corresponding English ones, are given below :—

Names of the months.

<i>Kartika</i>	.	.	.	.	.	October—November.
<i>Marghashirsha</i>	.	.	.	.	.	November—December.
<i>Push</i>	.	.	.	.	.	December—January.
<i>Magh</i>	.	.	.	.	.	January—February.
<i>Phalgun</i>	.	.	.	.	.	February—March.
<i>Chaitra</i>	.	.	.	.	.	March—April.
<i>Vaishakh</i>	.	.	.	.	.	April—May.
<i>Jyeshth</i>	.	.	.	.	.	May—June.
<i>Ashad</i>	.	.	.	.	.	June—July.
<i>Shravan</i>	.	.	.	.	.	July—August.
<i>Bhadrapad</i>	.	.	.	.	.	August—September.
<i>Ashvin</i>	.	.	.	.	.	September—October.

The most favourable season for marriage is the spring, but marriage may take place in any of the following months, each of which possesses peculiar attributes :—

<i>Magh</i>	.	.	.	.	.	January—February.
<i>Phalgun</i>	.	.	.	.	.	February—March.
<i>Vaishakh</i>	.	.	.	.	.	April—May.
<i>Jyeshth</i>	.	.	.	.	.	May—June.
<i>Ashad</i>	.	.	.	.	.	June—July.

The month of *Māgh* is said to bring a wealthy wife: *Phalgun*, a good manager: *Vaishakh* and *Jyesth*, a dutiful helpmate; while marriages in *Ashād* are reputed to be very prolific.

Folk lore.

The days of the week are named after planets and correspond to the Christian ones :—

Days of the week.

<i>Aditwār or Rawiwār</i> (Sun)	. . . . .	Sunday.
<i>Somwār</i> (Moon)	. . . . .	Monday.
<i>Mangalwār</i> (Mars)	. . . . .	Tuesday.
<i>Budhwār</i> (Mercury)	. . . . .	Wednesday.
<i>Guruwār or Brespatwār</i> (Jupiter)	. . . . .	Thursday.
<i>Shukrawār</i> (Venus)	. . . . .	Friday.
<i>Shanwār</i> (Saturn)	. . . . .	Saturday.

The amount of leave required by a sepoy or sowar to enable him to take part in any of the above-mentioned ceremonies cannot be exactly fixed, but, if possible, leave should be granted as Maráthas lay great store by their ceremonies. If obstacles are unnecessarily thrown in the way, men get discontented. They appreciate leave, but realize that, at times, it cannot be granted.

Leave.

When any of the events mentioned below occur in the Regiment, the following leave is necessary :—

Birth, for near relative, 12 days; for distant, 5 days.

Marriage, for near relative, 15 days; for distant, 5 days.

Death, for near relative, 12 days; for distant relative, 5 days.

Below will be found a list of Government and Regimental Holidays which are usually observed by Maráthas. On these festival days leave should be granted to the Regiment if possible.

Festivals.

Name of Festivals.	HOLIDAYS.	
	Government.	Regimental.
Makar Sankránt	1 day.	
Máhá Shivratra	1 day	$\frac{1}{2}$ day.
Shimga or Holi	2 days	1 day.
Rám Navami	1 day.	
Nareli Purnima	1 day.	
Janma Ashtami	1 day	1 day.

Name of festival.	HOLIDAYS.	
	Government.	Regimental.
Ganesh Chaturthi and Gavri	1 day	2 days.
Dasehra	1 day.	
Divali	2 days	1 day.
Gudi Pádwa (New Year's day) . . . . .	...	1 day.
Akhadi Ekadashi . . . . .	...	1½ days.
Nág Panchami . . . . .	...	1 day.
Four Shrávan Somwárs . . . . .	...	4 days.
Nágar Mhál . . . . .	...	1 day.
Basant Panchami . . . . .	...	1 day.

Religious Festivals.

Below will be found a short description of the festivals and holidays

mentioned in the above list and their approximate dates:—

Name of festival.	Month in which it usually falls.	REMARKS.
Makar Sankránt	January	The celestial sign <i>Makar</i> answers to Capricorn. This holiday is observed by Hindus all over India. On this day the sun enters the zodiacal sign of Capricorn and commences his northward journey. To the early Aryans, living in a cold region, the approach of spring was an occasion of the greatest joy, and the commencement of the sun's northward progress could not pass unmarked, for then opened the auspicious half of the year. The sun especially is worshipped at this festival. Bathing in the sea is prescribed whenever it is possible. The forecast for the whole year is made on this day. New clothes are worn, kites flown, friends and relations are dined, Bráhmans fed, sweetmeats eaten, and fairs held. Sesamum is exchanged between friends, the parties say "Take this sesamum and utter good and sweet words and do not bear ill feeling." At this season many processions may be seen parading the streets.

Name of festivals.	Month in which it usually falls.	REMARKS.
Basant Panchami	January-February	This falls on the 5th of the new moon of <i>Mágh</i> . It is a spring festival. On this day the blossom of mangoes is laid before <i>Shiva</i> as an offering.
Máha Shivráttra	February-March	Commemorates the birth of <i>Shiva</i> . A partial fast is observed, no cooked food being eaten, but fruit and vegetables are not objected to. This festival lasts two days, the first is passed in singing sacred songs (<i>Bhajans</i>) and worshipping in the temples dedicated to <i>Shiva</i> ; the next morning after bathing they again visit the temples, and worship the <i>Shivling</i> . Bráhmans are feasted, money is given to the poor, caste dinners are held, the temples of <i>Shiva</i> are illuminated and fairs are held there; fruit and flowers are offered to <i>Shivling</i> . At night time dancing and singing are carried on to a late hour.
Shimga or Holi	February-March	<p>This festival, identified with <i>dola-yatra</i> or the rocking of the image of <i>Krishna</i>, is celebrated as a kind of Hindu Saturnalia or Carnival. Boys dance about the streets, and inhabitants of houses sprinkle the passers by with red powder, use squirts and play practical jokes. Towards the close of the festival, about the night of full moon, a bonfire is lighted, and games, representing the frolics of the young <i>Krishna</i>, take place around the expiring embers. During the <i>Holi</i> women are addressed with the utmost familiarity, and indecent jests at their expense are considered permissible. This festival is devoted to the worship of <i>Shiva</i> and his wife, <i>Párvati</i>. Holes are made in the ground, cow-dung cakes and wood are burnt in them, cocoanuts are then thrown into the flames. The burning of these fires is supposed to avert all calamities and mishaps during the year. The origin of the festival can be gathered from the following legend:—</p> <p>“According to Hindu mythology a quarrel arose between the God <i>Shiva</i> and his wife <i>Párvati</i>, the former in his anger left his wife and departed for the jungles, where he passed a long time in meditation. <i>Párvati</i>, being desolate, went</p>

MARÁTHAS.

Name of festivals.	Month in which it usually falls.	REMARKS.
		<p>in search of him and at length discovered him buried in thought. She was at a loss to know what to do when she suddenly espied the god <i>Kāma</i> (Cupid, God of Love) passing through the jungle, and he, at her request, entered into <i>Shiva's</i> body, who, looking up, beheld <i>Pārvati</i> and became enamoured. She then fell on her knees and implored him to return home again. <i>Shiva</i> asked "Who has advised you in this matter?" She replied, "<i>Kāma</i>, God of Love." <i>Shiva</i> became incensed and, opening his third eye on <i>Kāma</i>, burnt him up. <i>Kāma's</i> wife on hearing of her husband's death, threw herself on his ashes and uttered lamentations. Whereupon <i>Shiva</i>, taking pity on her, said that <i>Kāma</i> should be born again and appear in the incarnation of <i>Krishna</i>. He then ordained that any one who burnt firewood, <i>polis</i> (rice buns) and cocoanuts during <i>Shimga</i> would be free from calamities and mishaps during the year." For this reason the Hindus burn <i>Holis</i> as stated above. On the fifth day (<i>Rang Panchami</i>) they throw ashes mixed with water on their bodies, also red powder (<i>Gulāl</i>) on their clothes and sing love songs which generally have to be first submitted to the censure of the local authorities. Men dressed up as <i>Gopis</i> (female cowherds) may be seen accompanying the various caste processions which pass along the roads during these holidays. This is a very popular festival and is equally observed by all classes of Hindus. The sun at this season enters the vernal equinox, winter passes away and spring commences.</p>
Rām Navami . .	March-April . .	<p>This holiday is celebrated in honour of the birthday of the God <i>Rām</i>, who was the seventh incarnation. It falls on the 9th (<i>Navami</i>) day of the first or light half of the month <i>Chaitra</i>. <i>Rām</i> is the hero who killed <i>Rāvan</i>, the cruel King of Ceylon. The Hindus fast up to 12 noon, that being the hour at which the birth took place. Afterwards they feast and worship in the temples of <i>Rām</i>, where fairs are held. In the evening they form a procession and proceed to the temples of <i>Rām</i> beating tom-toms, some holding flowers in their hands</p>

Name of festivals.	Month in which it usually falls.	REMARKS.
		<p>and covered with garlands, disguised as <i>Rám</i> or his brother <i>Lakshman</i> in order that they may become possessed of the god's good qualities.</p> <p>The following is the legend in connection with the birth of <i>Rám</i> :—</p> <p>A very pious king of Oude, named Dasrath, having no children, called in religious men (<i>Sádhus</i>) and Bráhmans to advise him. They directed him to perform the <i>Yagna</i> ceremony which principally consists in offerings of rice, flour, ghee, and oil. The king performed this ceremony and <i>Rám</i> was born.</p>
Nareli Purnima, Cocoanut Holiday.	August . . .	<p>On the 15th of the tenth month <i>Shrávan</i> cocoanuts are thrown into the sea, or rivers, as propitiatory offerings. On this day the monsoon begins abating and boats are again able to go to sea. The thread ceremony is performed, a new sacred thread called <i>Fáne</i> is put on, and thread (<i>Rakhi</i>), made only by Bráhmans, is also fastened round the wrists. The sea and rivers are worshipped, fairs are held near the water side, processions formed, delicacies eaten, Bráhmans fed and alms given to the poor.</p>
Nág Panchami .	July-August . .	<p>The festival is in honour of <i>Nág</i>, the <i>Cobra</i> and other snakes. The figure of a serpent is made of clay, or drawn on the wall, and worshipped. Living serpents are brought and fed with milk and eggs.</p>
Janma-Ashtami .	July-August . .	<p>This festival is in celebration of the birth of <i>Krishna</i>, which took place at midnight on the 8th day of the dark half of the tenth month <i>Shrávan</i>. It is observed as a fast day, the night is passed in singing sacred songs, playing music and worshipping in the temple of <i>Krishna</i>. The next day the poor and the Bráhmans are fed, and alms are given to the destitute. The Hindu mythology pertaining to this day is, that in <i>Matra</i> or <i>Mathura</i> in Northern India,</p>

Name of festivals.	Month in which it usually falls.	REMARKS.
		<p>there was a very cruel king, named <i>Kansh</i>, who used to persecute Brāhman and kill cows. The people besought <i>Shiva</i> to relieve them from his atrocities. <i>Shiva</i> answered their prayers, saying that the birth of a god, to be called <i>Krishna</i>, would take place in the <i>Jādha</i> family at Mathura who would be his eighth incarnation. The <i>Jādha</i> family was composed of milkmen (<i>Gaolis</i>); the father's name was <i>Nand Gaoli</i>, the mother's <i>Ashoda</i>. <i>Krishna</i> was born and in due course killed <i>King Kansh</i>, and so delivered the people from their sufferings. In Gujarat the Hindus sing <i>Hari Kirtans</i> (religious songs), dance and play <i>Gheerias</i> (beating sticks together, a sort of devil's tattoo, and keep moving round in a circle). The Marāthas, especially <i>Gaolis</i>, pass it in a different way. Pots of curd are tied suspended across the road from the houses of rich or influential persons in various streets, parties are formed, who go along singing and jumping. When they come to the house of a person where the curd is tied, they circle beneath it and commence dancing; other inhabitants fetch pots of water and drench the dancers, who continue wilder than ever. Then a small hole is made in the pot from which the curd drips down, they all try to get underneath the pot, in order that the curd may drop on to them. They generally spend the night in singing. The reason why curd is selected is owing to the fact that <i>Krishna</i> was born in the house of a <i>Gaoli</i> (milkman).</p>
Ganesh Chaturthi and Gavri.	August-September.	<p>This holiday is in celebration of the birth of the well-known <i>Ganpati</i>, the god usually depicted with an elephant's head and accompanied by a rat. In former days there was a plague of monstrous rats who destroyed the crops, and in order to stop them causing annoyance, <i>Ganpati</i> employed them in pulling his chariot. <i>Ganpati</i> or <i>Ganesh</i> (the God of Prosperity) was born on the 4th day of the light half of the eleventh month <i>Bhadrapad</i>.</p>

Name of festival.	Month in which it usually falls.	REMARKS.
		<p>The legend is as follows :—</p> <p>“ There was a giant called <i>Shendurashoor</i>, who used to slay people. The almighty <i>Shiva</i> was asked for help, who promised that his wife, <i>Párvati</i>, would give birth to a god, <i>Ganesh</i>, who would kill the giant and thus deliver the people. In commemoration of this, clay figures with trunks resembling <i>Ganpati</i>, are made and, after being worshipped for 11 and sometimes 21 days, are garlanded, covered with ornaments (which are invariably taken off again before immersion) and are taken in procession with much beating of tom-toms and tamasha to the sea or river and cast in. During the days previous to immersion, nautch parties and general merry-making take place. Well-to-do people frequently spend as much as Rs. 100 or even more on these <i>Ganpatis</i>. There is a belief among Hindus that on the birthday of <i>Ganpati</i> they should avoid seeing the moon; if they unfortunately do see it, an accusation of theft is sure to be laid against them, unless in the meantime they throw a shoe or a stone against a person's house (<i>dagri choth</i>), in which case the calamity will be averted. The abuse given by the person whose house is struck is generally considered sufficient penalty. As the weather is very cloudy at this season, there is little probability of the moon being visible.</p> <p><i>Gavri</i> is prepared by women, as men worship <i>Ganpati</i>.”</p>
Dasehra	September-October .	<p>This holiday is of particular significance to the military classes, it being the day reserved for the worship of warlike weapons. It marks the close of the monsoon, and, in past days, marked the commencement of the season for military operations. This is the longest and most important of all Hindu festivals. It lasts ten days and is celebrated all over India. It is connected with the autumn equinox. It falls on the 10th day of the twelfth month <i>Ashvin</i>. It nominally commemorates the victory of <i>Durga</i> or <i>Káli</i>, wife of <i>Shiva</i>, over a buffalo-headed demon, <i>Máhisashoor</i>.</p>

Name of festival.	Month in which it usually falls.	REMARKS.
		<p>Horses are, on this day, garlanded and covered with rich trappings; flesh-eating Hindus kill goats at the feet of their horses. The 1st to the 10th of the month goes by the name of the <i>Durga-Pūja</i> Holidays. During this period the goddess is worshipped, ghi, oil, rice and cocoanuts are burnt and alms are given to the poor. The leaves of a tree called <i>shāmi</i> are given in exchange between friends. These leaves they call <i>sonu</i> (gold); offering them is a polite form of wishing wealth and prosperity to the recipient. Athletic sports take place during the principal day and in the evening a long procession of elephants (if in possession) and horses magnificently trapped and garlanded. In native states special gorgeous horse furniture is used on these occasions. This is the day on which syces bring chargers, polo ponies, etc., garlanded with flowers and clothed with fancy jhools, confidently expecting to be tipped.</p>
Divāli . . .	October-November .	<p>The Feast of Lamps. These holidays last from the 12th day of the last half of the 12th month <i>Ashvin</i> to the 2nd day of the first half of the 1st month <i>Kārtika</i>. Commemorates the birth of <i>Lakhshmi</i>, wife of <i>Vishnu</i>, Goddess of Wealth and Fortune. Houses are freshly "leaped", whitewashed and illuminated. Gambling is permitted, almost enjoined, during the feast. Fireworks are displayed. Banias and traders close their accounts for the year, and get new ledgers and books, which are consecrated and then worshipped. It is the Hindu New Year's Day. Thieves are particularly active during this festival; they consider a successful robbery committed then to be very auspicious, and to promise good luck during the year just commenced. Cows (1st day) are worshipped after having garlands placed round their necks, and their foreheads and feet stained with red powder. Ornaments (2nd day) of jewellery are polished up and stained with red powder, rice and flowers being placed near, they are then worshipped. On the 3rd day, the goddess <i>Kālī</i> is worshipped. On the last day of the year, the "<i>Divāli</i>,"</p>

Name of festivals.	Month in which it usually falls.	REMARKS.
		grand illuminations are displayed. The reason why lights are especially hung up on this occasion is that after <i>Vishnu</i> had killed <i>Nárákásoor</i> (a mystical giant) he returned before dawn, and the people went out to welcome him carrying lanterns in their hands, as it was dark, and the city lights were lit in his honour.
Gúdi Pádwa . . .	March-April . . .	This is the New Year's Day in accordance with the " <i>Sháliváhan</i> " era and occurs in the month <i>Chaitra</i> . On this day they hoist a flag or <i>gúdi</i> in front of their house in honour of their New Year. On the fifteenth, a feast is held in honour of the god <i>Jotiba</i> , when the chief dish is <i>rollypolies</i> or <i>puranópolis</i> .
Akhadi Ekadishi . . .	Varies . . .	On these days people fast and devote their minds to devotion. The days are the eleventh day of new or full moon in the months of <i>Kártika</i> and <i>Ashád</i> .
Shrávan Somwár . . .	July-August . . .	On the four Mondays of the month <i>Shrávan</i> , Maráthas spend their day in devotion and religious observances and do not break their fast till after sunset.
Pitra Pakshh or Nágur Mhál.	August-September . . .	This name is applied to the sixteen consecutive lunar days which are devoted to the performance of the <i>Shraddha</i> ceremonies in honour of ancestors and dead relatives, when dinners are given to fellow castemen. The last day of the full moon is observed as a general <i>Shraddha</i> called <i>Nágur Mhál</i> .
Súraj Girhan . . .	Any month . . .	A day on which a solar eclipse occurs.
Chánd Girhan . . .	Any month . . .	A day on which a lunar eclipse occurs.

Nearly every village has an annual day, on which the local deity is worshipped ; such festivals are known as *Jatra* or *Urús*. The cause for holding *Jatra* or *Urús* is usually the spirit of some good man, who has died in the village, and to whom a shrine has been erected. If a *Jatra* is

held, the saint is of Hindu origin; if an *Urús*, it is of Múhammadan origin. On these occasions, the country side repairs to the village in order to worship at the shrine, when the spirit is propitiated by offerings of a goat, cock, cocoanut and such like things. Advantage is taken of the assembly to hold fairs at the same time, when every sort of amusement is provided. As often as not wrestling matches are arranged, which are full of interest to the Dekhani and are always a sure "draw."

Besides the above festivals, there are many minor and local ones, which are observed in different localities.

The places of pilgrimages have been already mentioned on page 57.

Places of pilgrimages.

To all of these people throng in thousands, not only from the Presidency but all parts of India. Pandhárpur, on the banks of the Bhima, is a specially holy place, *Vithoba's* temple being the chief attraction. An enormous number of pilgrims visit this spot, as also Alandi. There are many minor places of pilgrimage, but they are of only local interest.

CHAPTER IV.

CHARACTERISTICS OF THE MARÁTHAS.

DEKHANI Maráthas are hardworking, temperate, hospitable, fond of their children and kind to strangers.

Disposition and characteristics.

Although there are schools in most of the larger villages, as a class, they are illiterate, not many being able to read or write. Though not particularly sharp, they are minutely informed of everything relating to their calling; they are fond of talk and many have a fair knowledge of their country. They are better informed and more orderly than many other agricultural classes. They are mild-tempered, forgiving, seldom violent or cruel except in revenge. They are indulgent to their women and most attached to their children. They are frugal, inclining to parsimony except at marriages, when they are lavish and profuse. As far as poverty allows, they are hospitable. Among them, no mannerly stranger will want a meal. Disputes about land often split a village into factions and give rise to quarrels and fights. Otherwise, in dealing with each other, they are honest, just and straightforward but they are unscrupulous in over-reaching outsiders and government. Theft is scarcely known and the voice of the community attaches great weight to a virtuous life. They owe their vices to their government, cunning, cheating and lying. Their timidity makes them prefer stratagem to force. Still when roused they are not without courage and are by no means contemptible enemies.

Konkani Maráthas are orderly, well-behaved, good-tempered, courageous and generous, very frugal, unassuming, respectable and temperate, most of those who seek a livelihood away from home bring back considerable sums of money. They are a very religious class, ready to consult the village god, or his attendant, in any matter of difficulty. Their family priests and astrologers, generally *Chitpávan* Bráhmans, are treated with much respect. Some among them wear the Sacred Thread, *Jáneo*, renewing it yearly in *Shrávan*. Their practice in the matter seems very loose. It often happens that only one brother of a family adopts it. Caste disputes are settled by a mass meeting of the caste. On the whole they are a prosperous class, hard-working, active and pushing and, as education spreads, a larger number will probably rise to high positions.

The Dekhani Maráthas are a hardy race, pursuing agriculture almost exclusively. The Dekhan plains being an area of extremely uncertain rainfall, their

Condition of the Maráthas.

condition is exposed to grave vicissitudes, and, though the soil is richly productive in good years, they are inured to privations arising from failure of harvest. The Dekhani, and his work cattle, alike, will live on food on which *Guzerátis* and inhabitants of other richer tracts of country could not exist. In Konkan-Ghát-Máhta the rainfall is regular and abundant, but the soil and crops are inferior. Shiváji's best troops, *Máwalis*, were drawn from here; they were, and still are, tough and wiry as a hard life and a hard country can alone make them. The Dekhani cultivator is, for the most part, backward in education and culture. He is utterly unable to hold his own against the foreign money-lender—*Márwádi* as a rule—who has established himself throughout the Dekhan and has reduced a large proportion of the cultivating class to practical serfdom. An effort has been made by means of an *Agricultural Law of Equity* (*The Dekhan Agricultural Relief Act*) to protect the interests of the cultivator, but with only partial success.

The Konkani Marátha retains the strong and serviceable characteristics of his race. The coast country, which he inhabits, is unable to maintain more than a small part of the population, which accordingly seeks a livelihood largely by service in the Army and by working in the Factories of Bombay. Those who go abroad manage to earn enough during the fair season to enable them to return to their homes, during the monsoon, to work in their fields. They thus manage to maintain themselves in fair condition.

Among races of purely Hindu origin, the Marátha stands next after the Bráhman. This can be easily understood, as the country is theirs and the greater proportion of the inhabitants of every village are Maráthas. They are a manly race and proud of their former greatness. The fact that Maráthas are alone recruited, in this recruiting area, has added greatly to their status. A great deal more, however, could be done were the services of retired Native Officers rewarded by grants of land near their villages, by their being made Honorary Magistrates and their position recognised by Civil District Officers and their being appointed Members of Local Boards and being given some official position in their villages. This would prove a great stimulus to recruiting. At present little or no notice is taken of Native Officers by Civil Officers, which is not as it should be.

Social position of the Maráthas
in relation to other classes.

As in most agricultural communities, education among the Maráthas is in a backward condition. This is probably due to the fact that they cannot dispense

Education.

with the services of their children in their early years in order to permit them to attend the village school. In most villages, schools exist where an elementary education can be obtained.

According to the last census returns only 39 Maráthas out of every thousand were classed as literate.

On joining their corps, recruits have to attend school till they can, at least, sign their names. Most of them gain enough knowledge to enable them to indite a simple and not easily deciphered epistle in *Bálbodh* and to spell out a similar effusion on receipt. The majority, however, are industrious and painstaking, and show considerable desire for improvement.

The Dekhani is fond of his home and his surroundings and does not care to leave them. He is particular as

Military qualities.

regards his wife, he neither likes to leave her behind or take her with him, consequently he is not over-anxious to enlist. Further, he does not care to embark on an unknown world. When, however, a connection has been established in a village or district, men come forward readily enough to serve. He is hardy and phlegmatic but makes a good soldier and can be relied on to give a good account of himself. He is not fond of long service, takes his discharge early and goes into the Reserve readily. As a cavalry soldier he is unsurpassed, being a good horseman and master. Only one squadron of them is now enlisted, which seems a pity.

The Konkanis have always displayed military qualities, which they still possess. Shiváji's infantry was raised in Konkan-Ghát-Máhta and the Konkan and was the foundation of his power. Those of the former tract were called *Máwalis*, those of the latter *Hēdkaris*. The word "*hēd*" means "down the coast" and, it is believed, applied originally to men coming from the neighbourhood of Málwán, but, in time, included all Konkan Infantry. The *Hēdkaris* excelled as marksmen in Shiváji's day, a quality they still possess, for Konkanis are invariably good shots. A vast number of Maráthas have always taken service from the Konkan, as they consider it honourable to serve as their forefathers have done for generations. They prefer long to short service, and look upon the Regiment as their home. They are a quiet, orderly class of men, neatly dressed, clean and smart. They do not, however, show much energy, due to their up-bringing, and not for want of spirit or pluck. On this account they are not looked on with favour by British officers. They are a thoroughly soldierly race, inherited from the troublous times of Shiváji. Much discontent reigned among them, owing to the stoppage of recruiting in the Konkan. This had to be done at the time of the re-organisation of

the regiments of the Bombay Command, as it was found that more than twice the number provided for were present in the ranks; consequently the surplus had to be absorbed, which led to suspension of recruiting for five or six years and to the rumour that Konkani Maráthas were no longer to be taken.

As a class the Maráthas possess great military qualities. They are quiet, orderly, amenable to discipline, clean, intelligent, determined and well-behaved. They are both good Infantry soldiers and the Dekhani unsurpassable as Cavalry soldiers. These qualities have not yet been recognized at their true worth. Judged by the races from the North they are not a "showy" race of men. They do not go in for picturesque dress, they are quiet in demeanour and small in stature, they are not warlike in appearance and are noticeable for quiet and respectful manner and want of swagger. For the want of these qualities, on the surface, the prevailing idea appears to be that they are unwarlike. Whatever they have been called on to do, they have done. What other class in India have fought as the Maráthas have, except perhaps the Sikhs? Yet they have been given very little opportunity of showing their worth on active service. The popular cry is for nothing but Sikhs, Patháns and Panjábi Múhammadans. Maráthas are equally as good. It is hard that they should be misjudged without fair trial.

The Maráthas of the Dekhan are dark, seldom tall, with round faces, straight noses, thickish lips and high, bare
 Physique. and protruding cheek bones. They are

strong, hardy, enduring and muscular.

The Konkani Marátha is generally taller, slighter, fairer and not of so good physique as the Dekhani.

In the Dekhan the climate is more bracing, that of the Konkani enervating. The food is also poor and not so muscle-producing as in the Dekhan.

Great numbers die in infancy. Those who survive are generally long-lived, few dying before the age of sixty or seventy.

The home language is Maráthi.

Men shave their heads, all except a top-knot, called a "*shendi*," which the Konkani wears much longer than the Dekhani. They wear a moustache and usually whiskers, but never a beard.

Children's games.

The games indulged in by children are enumerated as below:—

Ghoda Gháda.

1. *Ghoda Gháda*, playing horses.

Andháli Koshimbir.

2. *Andháli Koshimbir*, very similar to Blind Man's Buff.

3. *Vitti Dandu* or *Gilli Dandu*: a game played with two sticks. The "vitti" or "gilli" is a bit of wood about four inches long, which is struck with the "dandu," a piece of stick of about an arm's length. It is played by sides and is governed by certain complicated rules.

Vitti Dandu.

4. *Chendu Lagorya*. The "chendu" is a hempen ball and the "lagori" a pile of pieces of tiles or broken chatties. Sides are taken. The idea is for one side, players, to throw down the pile with the ball. When this occurs the other side, fielders, endeavour to collect the ball and hit one of the players. The players are allowed to kick the ball to prevent this. While this is going on some of the players try to build up the pile (*lagori*). If they succeed, before one of them is struck by the ball, they win; otherwise they lose.

Chendu lagorya.

5. *Báda-Bádi*. In this game the object is to hit one another with a soft ball. There are no rules. The object is to obtain possession of the ball and then throw it at the nearest boy.

Báda-Bádi.

Gótya.

6. *Gótya*. Marbles played in a similar way as English boys play.

Asu-Másu.

7. *Asu-Másu* or *Koyá Páni*. Very similar to the game of "Hop Scotch."

Kho-Kho.

8. *Kho-Kho* seems to be an elaborate form of the English game known as "Bundles."

9. *Atyá-Pátyá* is a very favourite game with boys. It is played by two teams, usually eleven aside. A court, 100 feet in length by 22 feet wide, divided into ten courts, each 10 feet by 22 feet, down the centre of which a cross line is drawn, sub-dividing these into 20 courts, is marked on the ground. One side holds these courts, a player being allotted to each court, but only allowed to move along the base line of such. There is a Captain, known as "súr" or "murdung", who directs each side and has more liberty than the rest. The object of the "out" side is to try and force their way through this network by avoiding the custodian of each line. If touched, a player is imprisoned. If six of the "out" side are imprisoned, they lose, but if they can get through without losing that number, they win.

Atyá-Pátyá.

Kite flying.

10. Flying kites is practised much the same as by English boys.

11. Wrestling is a very favorite pastime with Maráthas of the Dekhan. In a very large number of villages, there are houses regularly built and set apart for

Wrestling.

wrestling, where boys and men perform. At Annual Fairs and on holidays and great occasions wrestling is indulged in, matches are arranged and prizes offered. The whole country side flock to these entertainments and evince great interest in them. A man is not defeated till his opponent forces him over on to his back and his shoulders touch the ground.

12. Another form of amusement is the "*Malkamb*." A pole is set in the ground, on which they climb and perform various evolutions.

Malkamb.

13. Dekhanis are very fond of lifting heavy weights and rolling big stone balls about. All this physical exercise stands them in good stead when they join

Heavy weights.

their corps. They take readily to gymnastics, hockey, etc.

14. In the Konkan, Maráthas are not so addicted to physical exercise, which places them at a disadvantage when enlisted, but they are very fond of organizing

Bull-fighting.

fights between bull buffaloes. Bulls of equal strength are matched against each other, when lengthy combats ensue. The victor usually chases the loser off the field. Very often the combatants are badly damaged. These fights draw large crowds.

15. Maráthas are very fond of sport on horse-back and with gun and rifle, when they are able to afford it. In fact they are thorough sportsmen.

Other sports.

Maráthas, as a class, are neat and clean in their dress. They are seldom rich enough to indulge their taste, but the well-to-do are fond of gay clothes,

Dress.

the men wearing, generally, red or white turbans and the women red robes. In-doors they wear a handkerchief, *langoti*, passed between the legs, fastened behind to a waistcord. Out of doors they roll a loin cloth, *dhotur*, round the waist, cover the body with a waistcloth or armless jacket, a turban and sandals. In cold and wet weather, a coarse blanket, *góngri*, is thrown over the shoulders and tied in a hood and drawn over the head. In the Konkan, during the monsoon, a rain shield, *irlé*, of plaited *palas* or *kumbha* leaves, which affords great protection, is used. On gala days they put on better clothes, throw a cloth, *uparni*, round their chest and over the shoulder, and wear the typical four-cornered Marátha *pagri*. Besides as articles of dress, the blanket and waistcloth are used as sleeping mats and as bags for carrying clothes and garden stuff.

The women's dress is a robe or *sári*, twenty-four feet long by three wide. Three or four feet of one end are thrown over the head and shoulder, a turn or two is passed round the loins, and the rest is puckered up and tucked in a bundle in the front and the ends passed between the legs

and fixed behind. The other article of dress is the bodice or *choli*, a short jacket with sleeves to the elbow, covering about half the body and tied by the corners in front of the bosom. In the Konkan, the women tuck up the *sári* and expose the whole of the thigh. This is done to keep it out of the wet during the monsoon, when they are working ankle deep in the rice fields. In the Dekhan, the *sári* falls below the knee and the thighs are not exposed.

Ornaments.

The following ornaments are worn by Maráthas :—

Men.

For the ears :—

A pair of gold *rājkhādyas*, value Rs. 2 to 4 ;

Also a gold *bhikkāli*, value Rs. 10 to 16, or

A pair of gold *chaukadas*, value Rs. 16 to 40.

For the wrists :—

A *kādē*, value Rs. 6 to 10 ;

A *peti*, value Rs. 1 to 2, or

A pair of *kādīs*, value Rs. 10 to 40.

For the fingers :—

A silver *āngthya*, value Rs. 1 to 3.

For the waist :—

A silver girdle or *kargota*, value Rs. 20 to 60.

Women.

For the ears :—

Bāḡdya, value Rs. 3 to 5.

Bālya of brass, value As. 1 to 2.

Rājkhādyas, value Rs. 2 to 5.

For the nose :—

A gold *moti*, value Rs. 5 to 8.

For the neck :—

A silver *sari*, value Rs. 3 to 6.

A gold *gāthle*, value Rs. 20 to 40.

One to ten gold *pūtlyas*, value Rs. 4 to 40.

The *mangalsūtra* or lucky necklace of glass beads, value Rs. 2 to 3,
and a *gārsoli* of glass beads, value As. 1½ to 3.

For the wrist :—

Glass bangles, value As. 1 to 2.

Glass *chudas*, value ½ anna.

A *got*, value As. 4.

A *vāle*, if of silver, value Rs. 2 to 6 ; if of lead, value As. 3 to 5.

Kākan, if of lead, value As. 3 to 5.

A silver *véla*, value Rs. 10 to 40.

A *vákya*, value Rs. 5 to 6.

Men are not allowed to wear ornaments that show when in uniform, and, as a rule, they do not wear them in mufti, reserving them till they go on leave. Their idea of investing surplus cash is to turn it into ornaments.

The Maráthas are not a lawless race, very little crime takes place among them in their villages. Should they

Morality and crime.

wish to perpetrate any deed, they would

probably hire some persons from the many criminal tribes, such as *Rámoshis*, *Mángs*, etc., to do the work for them. In large towns they may succumb to temptation, but it is unusual among the rural population.

Love intrigues sometimes take place among the young, but as a rule the women are remarkably chaste and fond mothers, are modest in look and in words, except when they fall out with each other. If they go wrong, a first offence is punished by a beating, a second offence, especially if the man is a *Musalmán* or *Mhár*, may lead to a woman being put out of caste.

Neither the Marátha (Dekhani or Konkani) nor the Dekhani Musalmán is conspicuously addicted to litigation.

Litigation.

Both follow, in this respect, the other classes

in the Dekhan and Konkani. The latter tract of country has been renowned for the litigious character of its inhabitants for the last hundred years—in fact, since the earliest days of British Rule. Claims of insignificant value are contested with extraordinary keenness, and the savings, gathered in Bombay and elsewhere, are squandered in suits of which the subject-matter must often be of less value than the costs. This litigious spirit is shared by all classes in the Konkani and the Maráthas have their full share of it, but cannot be said to be in any way conspicuous.

In the Dekhan, on the contrary, litigation is less common. Here also neither the Marátha or Musalmán can be said to be in any way distinguishable from other litigants.

In both tracts the bulk of litigation consists of suits for the possession of land, and suits for the recovery of money, either on mortgages or simple money bonds.

Maráthas are moderate eaters and are proverbially fond of pepper and other hot spices. Besides grain, pulse,

Food and drink.

spices, oils, curds and butter, they eat fish,

fowl, eggs, sheep, goats, hare, deer and wild pig. Besides water and milk, they drink liquor. The Konkani subsists, to a great extent, on rice and *náohni*. They do not eat flesh except on marriage and other family festivals and on few leading holidays, such as *Dasehra* in October and *Diváli* in

November. They sometimes vow to offer an animal to a god, and after offering its life to the god, eat its flesh. They generally drink liquor about sunset, an hour or so before the evening meal. The use of liquor is not forbidden but drinking is considered disreputable and is rare among men and almost unknown among women. Maráthas, who indulge in liquor, drink as much as possible in private and by stealth. Besides liquor their only stimulant or narcotic is tobacco. It is chiefly smoked, but is also chewed by men and sometimes by women. Most grown men and women and many youths, when hardworked, depend much on their tobacco. Their usual holiday fare is *shevaya*, a kind of vermicelli, eaten with milk and molasses. Their everyday fare consists of millet, rice, vegetables and fruit, split pulse and "*alan*", that is gram flour, boiled with cumin, coriander, pepper, salt, turmeric and onions. They take three meals a day. They breakfast on bread, with some vegetable relish or a raw onion. About noon their wives bring their dinner of bread and vegetables and either fish, flesh or split pulse. Their supper of bread, vegetables, milk or some liquid preparation of pulse, is eaten about 8 P.M. The ordinary daily food of a husbandman, his wife, two children and a dependent costs about 2 or 3 annas, but landholders are not actually put to this expense, as all these articles, except tobacco, are the produce of their own fields.

The Maráthas, being of high caste, are very particular from whose hands they eat and drink. Special cooks and bhisties are enlisted now to supply their wants.

The Marátha's house in the Dekhan is always clean and tidy, though surrounded by heaps of refuse. The floors and walls are fresh cowdunged every fortnight and the front verandah is always swept clean. Houses, furniture and cooking utensils, Cattle are often kept under the same roof, either with or without any partition, or under a shed attached to the house. Houses are generally tiled. An ordinary house with room for a family of five does not cost more than Rs 150 to build or from Rs 4 to 6 a year to rent.

In the Konkan, except a row of small dwellings and shops that form the market place, each house, especially along the coast, stands in a separate garden. Owing to the dampness of the climate, houses are usually built on plinths from two to three feet high. The plinths are of stone rubble and mortar faced with dressed trap or laterite. The walls are a framework of wood filled with baked or sun-dried bricks, with a coating of mud or whitewash. These better class houses are oblong and have tiled roofs. They are two storeys high and have two rooms and a central hall on each floor, with necessary and bathing rooms attached. Their

value varies from Rs. 2,000 to 3,000. The middle class house has walls of wattle and daub and a roof thatched with rice straw. They are square and have two rooms, part of the verandah is enclosed, with a daub and wattle wall, and used as a cook-room. The huts of poorer classes cost from Rs. 3 to 5.

Their household goods include a stone hand-mill worth Rs. 1, two iron-tipped wooden pestles, worth 8 as., a large copper water vessel, worth Rs. 10, two or three small drinking copper vessels, worth Rs. 2 each, two or three round shallow eating dishes of copper or bell-metal, each worth Rs. 1 to 1-8, an iron griddle, worth 12 as., a frying pan, worth Rs. 1, four or five glazed and twenty to thirty unglazed earthen pots, together worth Rs. 2-8 to 3, a large wooden kneading dish, several baskets, two iron cup-lamps, two rude beds, each worth Rs. 1 or a whole average value of about Rs. 40. A rich Marátha has more copper vessels, a copper lamp instead of an iron one, and his beds are laced with tape instead of rope. Of furniture they have practically none beyond a box or two for their best clothes.

In regiments regular cooking sets are maintained for each company. A set consists of 12 pieces and there are four sets for each or 1 per section. Maráthas prefer eating out of and cooking in brass utensils. There is no objection, however, to the use of aluminium. In every company two cooks, called *lángri*s, are maintained. The men feed in messes, except those who are married or obtain special sanction to mess alone. The object of messes is that it reduces the amount of transport required. The cooking sets are made to fit into each other, so that they occupy less space. One mule is required for the pots of each company.*

The names of the different cooking utensils and their respective uses are as follows:—

Receptacles for holding water *ghangár*, *kalsi* and *hándá* (also used for cooking).

Plates or dishes, *parát*, *tát*, and *pítli*.

Iron plates for making *chapátis*, *táwa*.

Cooking pots, *pátelé* and *tapela*.

Drinking vessel, *támbya*.

Spoons, *pálti* and *wagrál*.

Dishes, *wáti*.

A small glass for drinking, *fulpátre*.

Among Maráthas the women do not join in the society of the men and are not admitted to an equality with them. Even when walking together, the

Marátha women.

* Cooking sets probably vary in different corps.

woman always follows the man, although there may be no obstacle to their walking abreast. They are well treated, help their husbands in the field, have much freedom and rule the house. Each has a private purse supplied by the wages of extra labour and by presents from kinspeople and their husbands. They spend their money on ornaments for themselves and children, in feasts to neighbours or on sweetmeats. Some of the less scrupulous recruit an empty purse by pilfering grain. They are kind, affable and simple, and with few exceptions are good wives and managers.

A Marátha girl is slender, dark skinned and generally graceful. She becomes a mother at 15 or 17, and is past her best at 20.

The better class Maráthas keep their women *purdah*, on which they pride themselves.

The Marátha or Kunbi rises at cock-crow, washes his hands, feet and face, repeats the name of some god and perhaps takes a whiff of his pipe or a quid of tobacco. He is then ready to begin his labour. He loosens his oxen and drives them slowly afield, letting them graze as they go. His breakfast is with him in a dirty cloth or it is sent after him by one of his children; it is a cake or some of the cookery of the day before, or an onion or two and some relish. He gets to his field between 7 and 8, works for an hour or two, and squats to his breakfast without loosening his cattle. He is at work again in a quarter of an hour and works on till mid-day when his wife brings him his dinner. He unyokes his oxen, drives them to drink and lets them graze or gives them straw. He dines under some tree near well or stream, his wife waiting on him. If others are near, they talk and then sleep for half an hour, each on his blanket and eats what the husband has left. He is at work and works on till sunset when he

Family life.
 oxen and either washes in a water. After washing, or before the house for the rest of the

10, is his place to neighbours at the cro

one. In the home and joins

or he visits friends in neighbouring villages or goes on pilgrimages. the busy season, the Kunbi's wife rises between 4 and 5, the day's grain, usually singing all the time, sweeps the house and out ashes and dung from the cow-house, burying part in the manure

being crooked and narrow. Many are surrounded by tumbled-down walls. These walls, in by-gone days, were a protection against robbers and armed bands, who used to swoop down and loot the inhabitants, consequently they built their houses as close to each other as possible, in order to be better able to resist the common enemy by banding together. A great deal of prickly pear usually grows up near the villages, which are distinctly dirty and insanitary. If the village is sufficiently large, there is a main thoroughfare, in which there are a few shops of limited capacity. In the larger villages of a group, a bazaar is usually held weekly, to which the whole country side resorts for the purpose of buying and selling. It is at these weekly markets that the people make their purchases for the week. Nearly every village has a temple, a *chauri*, where the official work of the village is carried on, and a *dharmsála* for travellers. Sometimes the functions of all are merged in one. Post offices and schools only exist in the larger villages. The postal peon usually visits the out-lying villages in his circle, to deliver and collect the post, two or three times a week, or according to some other arrangement. The site of a village is usually chosen with reference to a water-supply, a river or tank being generally in close proximity. Wells play an important part in the water-supply of villages.

Villages are either Government or alienated. Of alienated villages there are three classes: *sharākkāti* or share villages, whose revenues are divided between Government and private holders; *saranjāmi* or military service grant villages; *inām* or grant villages.

Low castes, such as *Mhārs*, *Māngs*, *Chambhārs*, etc., live outside the precincts of the village and are much looked down upon by Maráthas.

In the Konkan, villages are not walled or fenced, they are more straggling, cleaner and less insanitary. Those on the coast are densely shaded by belts of cocoanut gardens: the roads between the long lines of houses are usually paved with cut laterite stones. These raised causeways are called *pakhddis*. The village sites of the inland parts are well, though less densely shaded with *mango*, *jack* and *tamarind* trees, each house standing in its own yard. The low castes, as in the Dekhan, live in quarters apart from the main village site.

The professional village money-lender is usually, unless he is in a very large way of business, also a shopkeeper, dealing in grain, chillies, salt, pepper, oil, clarified butter, and such other petty chandlery as the village requires. His shop is held in the front verandah of his house which is also his store-room and is generally the sole difference between his house and those of his neighbours. He is usually a *Gujar* or *Mārwāri*, but sometimes a *Lingayat*.

Váni. The non-professional village money-lender is usually a cultivator, a Marátha, probably of the family of the village headman or *Pátell*, or a Bráhmaṇ of the village Accountant or *Kálkarni*, and village *Priest* or *Joshi*. These have a better name for leniency and indulgence towards debtors than professional lenders. Others say, that from their cleverness and knowledge of the land, they do a better business than any other lenders in the way of mortgages on the land.

In small transactions, where an article is given in pawn, an artisan with fair credit, pays yearly interest at rates varying from 9 to 18 per cent., for a well-to-do cultivator the minimum rises to 12 per cent., and for a poor cultivator the rates are not less than 12 to 24 per cent. In such transactions, if personal security only is received, the yearly rates are said to vary from 12 to 24 per cent. for the richer and from 18 to 48 and sometimes even to 60 per cent. for the poorer class of borrower. From 6 to 9 per cent. a year is said to be generally considered a fair return for money invested in land.

A sepoy on being enlisted records his heirs to estate and pension in his Sheet Roll, these instructions amount to a valid will, the property divided being

Law of inheritance.

"self-acquired."

As regards a deceased sepoy's other property, however, concerning which no instructions may have been given and for which conflicting applications may be made, the heirs will be selected from the following list in the order given:—

In the case of all Maráthas—

1. Eldest son, grandson or great grandson.
2. Widow (always entitled to maintenance but heir only in default of sons).
3. Daughters (divide equally where there is no widow or male issue).
4. Parents.
5. Brothers and brothers' son.
6. Paternal grandparents.
7. Sisters.
8. Uncles, their sons and grandsons.
9. In default of any of the above the property will go to the *Bándhus*, among whom are included the sons of sisters and aunts.

Pancháyats now play a less important part in the social regulations of

Pancháyats.

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9. In default of any of the above the property will go to the *Bándhus*, among whom are included the sons of sisters and aunts.

Pancháyats now play a less important part in the social regulations of the people than they did in former times. A *Pancháyats*. *pancháyat* may be described as a Court of Arbitration for the settlement of disputes, which are also cognizable by

law, without having recourse to the Courts of Justice. It often resembles a Court of Inquiry, assembled on the spot, to record evidence regarding a theft, murder or any other occurrence. It generally consists of from three to five persons, one of whom acts as the chairman or president, decisions being arrived at by the opinion of the majority. A *panchāyat* deals generally with caste matters, and though it has no legal authority, is a powerful tribunal whose decisions are seldom appealed against. It passes sentences of various degrees of severity. Sometimes the offender is ordered to give a feast to his brotherhood, sometimes to pay a fine, and if refractory, he may be excluded from social intercourse with his caste fellows. In grave cases he may incur the most terrible penalty of all — total ex-communication.

In the Dekhan, all arable land comes under one or other of three great heads: (a) *jirāyat* or dry crop land, (b) *bāgāyat* or watered lands, and (c) *āvan* or rice land. Dry crop lands are divided into *kharif* or early and *rabi* or late. *Kharif* crops are sown in June and July and reaped in September, October and November. The *rabi* crops are sown in October and November and ripen in February and March. April and May are the slack months of the year. In the *Māwals* or Konkan-Ghāt-Māhta, the *kharif* is the important crop, it consists of coarse or *varkas* grains, *vari*, *sāva*, *nāchni* and *khurāshni*. The *rabi* crop is of no importance in this tract. In the eastern part of the Dekhan, the *rabi* is the important crop, it consists of *shālu* and other cold weather Indian millets and grain, lentils and other pulses. The *kharif* crop is chiefly *bājri*, *tūr* and early Indian millet or *javāri*.

Bāgāyat, that is watered land, is of two classes, *mōtastal* or bag watered and *pātasthāl* or channel watered. The crops grown are wheat, chillies, lucerne-grass and sugarcane.

In the Konkan there are two seasons for sowing, the crops are distinguished as dry weather, *gimvās* or *vamgan*, and wet weather or *pavśāli*. The dry weather crops are sown in November and December and harvested in March and April, they are only grown on marshy land watered from rivers. They are rice, *nāchni*, *kūlith*, *ūdīd*, *mūg*, *chāvli*, *pāvta* and *tūr*. The wet weather crops, sown in June and July, are reaped in September, October and November. They are rice, *vari*, *nāchni*, *ūdīd*, *sāva*, *kārik*, *kūlith*, *mūg*, and *tūr*. The staple grain crop, representing about one-half of the whole tillage area, is rice.

The ownership of land has never been regarded as absolute, as in England. It has always been conjointly held by the landlord and the tenant, the landlord being the Government, and the tenure styled *ryotwār*, the tenant

Agriculture.

Holdings.

or cultivator being known as the *ryot*. The *ryot* is not a tenant-at-will, he is the hereditary occupant of the land ; and the Government cannot eject him as long as he pays the rent or tax for his field which is assessed for a period of 30 years. Each *ryot* has a separate settlement with Government, terminable by the cultivator at the expiration of each year, but by Government only on his failure to pay the assessment which is fixed at a uniform amount for 30 years. The cultivator may sell, let or mortgage his right to occupancy and at the end of the thirty years he has an absolute right to the renewal of the lease at revised rates, fixed not with reference to any improvements that he has made, but by general considerations of the increased value of land in the district, owing to the rise of prices or facilities of communication. Under this system the absolute ownership of the land can be said to rest neither with Government nor the *ryot* : it is shared between the two, an idea, strange as it may appear to Europeans, familiar to all Hindus. Though large holdings are found in villages, as a rule they are small. They are also so divided among the members of different families that entries in the Government books are not a complete guide to the average size of a holding.

With four oxen, a Kunbi will till some sixty acres of light soil. Many husbandmen have much less than the proper number of cattle and have to join with their neighbours before their fields can be ploughed.

Field Tools and animals.

The field tools are :—

The Plough, *Nāngar*.

Seed-drills, *Pābhar* and *Moghad*.

Hoes, *Kūlay*, *Kulpé* or *Joli*.

Beam harrow, *Maind*.

Dredge or scoop, *Petāri*.

The Cart, *Gāda*.

The hand tools are :—

The Pick, *Kudāl*.

The Hoe, *Khóré*.

The Sickle, *Kūrpé*.

The Bill-hook, *Koyata*.

The Rake, *Dāntālé*.

A Marátha's live-stock generally includes bullocks, value from ₹15 to ₹40, buffaloes value from ₹10 to ₹50, cows value from ₹10 to ₹30 and goats value 8 as. to ₹2.

Cattle are invariably used for ploughing and draft.

In certain portions of the Dekhan, such as Poona, Nasik, Áhmed-nagar and Hyderábád Territory, horse-breeding is practised to a limited extent.

Horse and cattle-breeding.

Government stallions are placed at suitable villages and their services are granted free to mares, these are brought in by cultivators but not to any large extent. The young stock are branded and Government reserve to themselves the right to purchase any that may show promise, at certain rates. There is an extensive Remount Depôt at Áhmednagar, where the young stock is collected and trained, after which it is drafted out as required. A horse fair is held annually at Áhmednagar in November which is largely attended.

Cattle-breeding is not practised at all: bulls are not kept for stud purposes. The cattle are not of a high quality, being generally small and undersized. A few Bráhmani, or religious, bulls wander at large, these are generally fine beasts. They take advantage of their liberty to serve cows, thus a certain amount of quality is maintained among some animals. Quantity is maintained by promiscuous breeding, while cattle are out grazing in flocks.

Bull buffaloes are kept for stud purposes. They are fierce and require to be tied up, in contrast to the Bráhmani bull, which is usually most docile and tractable. Buffaloes are fine beasts and the quality is better maintained among them, owing to more care being shown as regards their breeding.

CHAPTER V.

RECRUITING.

A FULL description of the recruiting ground for Maráthas and Dekhani Musalmáns is given in Chapter II: it is only necessary to state here that Konkani Maráthas are obtained in the Konkán, and Dekhani Maráthas and Musalmáns in the Dekhan. Maráthas from Konkán-Ghát-Máhta, though it is above the Gháts, are classed as Konkánis and placed in Konkani Companies. Musalmáns from the Konkán are not enlisted.

The Konkán is divided into north and south by Bombay. Recruits are not taken from the north as the people show no martial spirit or taste for soldiering. The Southern Konkán has always supplied its quota of soldiers, in fact a fondness for soldiering has been ever a feature of the people of this tract of country from Shiváji's time to the present day. The favourite grounds are Sáwantwári, and the Chiplun Táluka of Ratnágiri District. It has been the custom, of late years, to refrain from enlisting men whose homes are within ten or twelve miles of the coast. The prevailing idea being that the climate of the seaboard has a relaxing and enervating effect, supposed to be prejudicial to good physique. This appears to be a fallacy in the face of past history and with the doings of Shiváji's *Hedkaris* before one. These latter derive their title from the fact that they came from "down the coast." They composed Shiváji's Infantry and were the backbone of his force, and there is no reason for supposing that their descendants are any less courageous. In all probability many good men are lost to the Army by this restriction.

The favourite grounds in the Dekhan are Satára District and Kolhápúr, along the valley of the Krishna. Equally good boys can, however, be obtained in other districts. At present the supply is well up to the demand and there are plenty of recruits to be obtained in the better known places, consequently a large area is comparatively virgin soil as regards recruiting. There is no reason why good Maráthas should not be obtained in these. Nasik, Belgaum and Dharwar practically supply no men. Ahmednagar, Poona and Sholápur could give more. Bijápur is fairly good as regards Musalmáns, but has no large population of Maráthas. To obtain men from new districts is a matter of time. They are suspicious at first but once their fears are allayed and a connection has been started, they come forward readily.

Endeavour is always made to enlist none but agricultural classes, that is, men from villages. Recruiting in large towns is avoided as much as possible, boys from such not being, as a rule, over desirable.

There are really no good recruiting grounds for Musalmáns in Máhá-
 Hyderábád. ráshtra, within the limits of the Bombay
 Presidency. There are a certain number in
 Bijápur, north of Belgaum and in the Southern Marátha Country round
 about Miraj. Musalmáns have a predilection for large towns. In
 villages, at the outside, there are not more than half a dozen houses, conse-
 quently there is a difficulty in obtaining the proper class. In the Nizám's
 Dominions, however, there is a considerable rural Musalmán population,
 where recruits should be forthcoming in good numbers. This area has
 only lately been thrown open to systematic recruiting, consequently it is
 not possible to give an opinion as to its value at present. There is no
 reason for doubting that both good Maráthas and Musalmáns will be got.

Besides Maráthas, there are a very large number of other castes, diffi-
 cult to distinguish from them, resident in
 Erroneous expressions for Máháráshtra, who are only too anxious to
 Maráthas. enlist, and who will endeavour to make out

that they are Maráthas, under some other name. The only method to
 check this is to adhere to the terms Konkani and Dekhani Marátha.
 There is, however, a tendency to create fresh classes. The expression
 "*Hill*" Marátha is constantly used. There are no "*Hill*" Maráthas.
 The general aspect of the Dekhan is a plain, there being no hills: in the
 Konkani there are nothing but hills and no plains. The terms Konkani and
 Dekhani Maráthas therefore embrace all Maráthas drawn from these
 districts. If it is wished to distinguish Maráthas of Ghát-Máhta from
 others, they should be spoken of as Maráthas from Konkani-Ghát-Máhta,
 otherwise Konkani. The expression "*Hill*" Marátha is not only mis-
 leading but erroneous. Similarly, Maráthas are sometimes spoken of as
 Kolhápúr Maráthas, Málwáni Maráthas, etc. This is incorrect. There
 are Maráthas from Kolhápúr and Málwán, but they are not different from
 other Maráthas. This is a point which should receive careful attention or
 mistakes are certain to arise.

In Appendix D will be found a list of the districts with their value as
 recruiting grounds. It must, however, be regarded as merely a rough and
 approximate estimate.

The head-quarters of the Recruiting Staff Officer for Maráthas and
 Dekhani Musalmáns are fixed at Poona.
 Head-quarters and recruiting This, from its central position, is a most
 staff. convenient spot. From it there is railway

connection with every part of the district, while the Konkan can be reached by coasting steamer from Bombay. There are many parts, however, which are only accessible by road, after a railway journey. To assist him in his duties, two Assistants are placed at his disposal from the 1st December for six months, or from such date as they may be available. These officers are either junior captains or subalterns from regiments enlisting these classes. They are posted wherever they are considered to be most useful. This arrangement has the advantage of enabling a large number of young officers to acquire a knowledge of how recruiting is carried on, and of the classes that provide the best soldiers. They also, by constant movement through the country from which the men of their regiment are drawn, obtain a greater insight into their habits, customs and peculiarities than they could ever hope to pick up in the course of regimental duty; and, as the possession of this knowledge tends to produce a bond of sympathy between the British Officer and his men, its acquisition should, obviously, be encouraged in every possible way. The motto of every Recruiting Officer should be "*Travel! Travel!! Travel!!!*" The presence of an Officer in the districts enhances the status of every recruiter in the eyes of the populace, which is in itself a valuable asset. It undoubtedly imparts impetus to recruiting.

When a regiment requires recruits, the Commanding Officer notifies the fact to the Recruiting Staff Officer, stating the number of vacancies in each class, and the district he would like to recruit from: he also asks for information as to the strength of the party to be despatched and when and where it should be told to report itself for orders. These preliminaries having been settled, the party is despatched.

Great care should be exercised in the selection of the party, as on this the class of recruits obtained entirely depends. Only good class men should be chosen for this work, as a bad stamp of recruiter will not attract good recruits. As a general rule, the party selected should belong to the *Talukas* in which they will work: if this is not feasible, they should be of the same District or Collectorate. The reason is obvious, as they know the country round and probably have friends and acquaintances in most of the villages they enter. When new grounds are being opened up, this is not possible. In this case preference should be given to men who are steady and of good character, and who are likely to win the confidence of the people among whom they are working. Incalculable harm can be done by a badly selected party in a new district. It is a good plan to send recruits, who have just passed their recruits' course and joined the

ranks, on recruiting duty, as they must of necessity have friends in their villages, whom they may induce to enlist. If a good Native Officer is available, he should be sent on this duty. His position is a sufficient guarantee to all he comes in contact with, that service in the army is honourable and paying, and that all can rise to the same position by hard work and perseverance. Added to this, he takes a greater interest in the regiment and pride in the men he has himself enlisted.

On reporting themselves for duty, each party receives orders from the

Method of working.

Recruiting Staff Officer as to where its Head-Quarters will be located. They are told to

send in a weekly progress return and given instructions as to when inspections will be held. They are supplied with Account Forms and instructed how to keep them. Each man is furnished with a "*dákhila*," or certificate, authorizing him to recruit and a notification setting forth "*The Advantages to be obtained by service in the Army.*" The regulations as to height, age, chest measurement, physical defects, class and number of recruits required and any other details that may seem necessary, are all carefully explained so that no man can plead ignorance as an excuse for failure. On arrival at the recruiting ground, one man remains behind at Head-Quarters as a connecting link with the Recruiting Staff Officer, through whom all orders are transmitted. Unless this is done, touch may be entirely lost. The remainder of the party disperse throughout the surrounding villages in search of recruits. The Officer or Non-Commissioned Officer should be held responsible for all the recruits brought in by his party and not the men under his command. If they are poor or of the wrong class, it shows that he has no authority over his party and that they, in consequence, do not do their best. If the men of the party are made responsible to the Recruiting Staff Officer and not to the Officer in command of their party, the latter has no authority over them. As a rule, the Recruiting Staff Officer should listen to and act on representations made by the persons in charge of parties. If he thinks them to blame, the best plan is to return the whole party and replace it by a fresh one. The persons in command of parties should be allowed, if possible, to select their own men; they can then have no excuse for failure. The persons in command of parties should not be changed too frequently, provided they are getting good material. On first going out, it often occurs that the first batch recruited is not up to the mark, which is probably due to anxiety to obtain men or to want of experience. It is astonishing how soon men get expert in spotting good material in the raw. As regards men of a party, they may be changed more frequently. Quality, not quantity, should be insisted on.

A plan that often bears good results is to fix on certain places as more or less permanent Recruiting Centres.

Recruiting Centres.

Such then become well known in the districts and men from considerable distances, who wish to serve, come to them. If the Head-Quarters continually shift, such men would not know where to go to enlist.

Recruits should be inspected monthly, if possible. Recruiters have

Inspection of recruits.

a knack of sitting down complacently after they have got half a dozen men or so together.

Expense must also be considered, for every recruit who is rejected costs Government a certain amount to keep daily, till dismissed.

Recruiters should be held responsible that the men they enlist are

Recruits of the wrong caste.

of the proper caste. This they can always ascertain and any slackness should be severely

dealt with. Native Officers should also be warned to make enquiries on recruits joining Head-Quarters and told to bring to notice any recruit who is of a wrong caste. Due allowance must be made for men who re-enlist after rejection and for malingerers in eye-sight. Once a recruit has been reported as enlisted, he should not be dismissed without being produced before the Recruiting Staff Officer, otherwise fraud will be practised.

All men are not good recruiters, but a good recruiter is invaluable

Rewards for recruiters.

to his regiment. It often happens that a man who has no good qualities as a soldier,

is first class as a recruiter. He has a way about him that may not be understood by us, but which attracts good recruits. Such a man should be employed on recruiting duty as a permanency and be promoted and rewarded liberally, as he is a valuable asset, in spite of his not being a good soldier from other standpoints. Many men go on recruiting duty in the hope of bringing themselves to notice: if such do well, their merits should be recognised.

The Civil Authorities are always warned when recruiting parties

Assistance of Civil Authorities.

proceed into their districts. This ensures assistance to the parties, whenever necessary,

and prevents friction, as their presence has been notified.

All recruits have to be medically inspected before proceeding to join their corps. This must be done by a Medical

Disposal and medical inspection of recruits.

Officer in Military employ; if such is not available, the Civil Surgeon of a station is

called upon. The Recruiting Staff Officer having fixed upon the date and place, all parties in the neighbourhood, with their recruits, assemble

there. The place is usually selected with a view to its situation being convenient to the recruiting ground. The recruits are brought before the Recruiting Staff Officer who inspects them. Each one is asked his name, his father's name and caste, and his village. This is all entered in the Nominal Roll. They are then aged and measured and entries made as above. Those approved of are sent, with the Nominal Roll, to the Medical Officer, who examines them as to their fitness for the service. He also enters their distinguishing marks in the Nominal Roll. On return from the Medical Officer, the conditions of service are read over and explained to the passed recruits and they are asked whether they accept them or not. Those who do, and have been approved of by the Recruiting Staff Officer, are then despatched to join their corps. Those who have been rejected have their accounts settled, and any balance due to them paid before the Recruiting Staff Officer, who furnishes them with free passes to their homes. Should they have to proceed by road, they receive a subsistence allowance of 2 as. per diem for the time it will take them to reach home, 12 miles being calculated a day's journey. The Nominal Rolls are completed by the Recruiting Staff Officer and forwarded to the Regiment for disposal.

A recruit on enlistment is asked his caste by the recruiter and again by the Recruiting Staff Officer. In the Kon-

Ascertaining caste.

kan, a recruit when asked if he is a Marátha will say "Yes." He should then be asked whether he is a "*Ráo*" or a "*Naik*." If he says he is neither or tries to explain what he is, it may be assumed he is not a pure Marátha and he should be rejected. In the Dekhan, a man may say he is a Kunbi, a Marátha or both; he can be accepted. Those who claim to be only Maráthas and not Kunbis are probably of better birth. If a man tries to explain he is neither but some other class of Marátha, he is not a Marátha at all and should be rejected.

The Recruiting Staff Officer holds an Imprest advance of Rs. 2,000 from Government for recruiting purposes.

Imprest advance.

With this he keeps his parties supplied with funds to meet expenses, such as, subsisting recruits, payment of fares when bringing recruits in for inspection, etc.

At the Head-Quarters of every district there is a Treasury and at the Head-Quarters of every *Táluka* a Sub-

Treasuries.

Treasury. These can always be utilized to send money to recruiting parties. Recruits provisionally enlisted receive pay from date of provisional enlistment. Those who are rejected receive pay

Pay of recruits,

up to and for date of rejection which is paid them by the Recruiting Staff Officer,

In the Konkan, movement is more or less impossible from June to October, owing to the prevalence of the south-west monsoon. It is also the busiest time of the year from an agricultural point of view. Recruiting parties should be got ready for despatch during September and sent off early in October. They should be withdrawn about the middle of May, when the sea begins to rise and communication is cut off owing to steamers being unable to enter the ports of call or to leave in the heavy weather. From October to May recruiting proceeds briskly, recruits come in readily and appear eager to enlist. As the season for the south-west monsoon setting in approaches, fields require preparation for the rice crops and recruiting slackens.

In the Dekhan, recruiting can be carried on all the year round. It is perhaps brisker from November to May. The best months seem to be November and December and April and May, that is in the interim between the *kharif* and *rabi* crops, when work is difficult to obtain.

On joining his Corps, a recruit is again asked all particulars regarding himself, which are entered in his verification roll. This is sent to the Civil Authorities of the district from which he hails, and filters down to his village. Every man in a village is known to the *Pátell* and it is seldom that collusion exists between him and the recruit. If a man does not state the truth, it can be easily tested.

Recruiting at Fairs is not a very satisfactory means of obtaining men as all sorts and conditions attend them. It is difficult for the recruiter to obtain evidence regarding the antecedents of a recruit offering himself for enlistment, his village being probably remote from the spot. In Bombay, however, many good men are to be got. The same objections obtain as at Fairs, but these can be overcome if a really trustworthy set of men are selected to proceed on recruiting duty, who can be trusted to institute thorough enquiries regarding each man enlisted. Numbers of Maráthas, both Konkani and Dekhani, proceed to Bombay in the fair season in the hopes of obtaining work. They prefer having a try at this to enlisting. On finding work unobtainable, they will enlist. Splendid men may be got in this manner from among the dock labourers, those from the Dekhan being known as *Ghálttis*.

A list of some of the Fairs held in this area will be found in Appendix E.

Recruiting by men on furlough and leave has not been found very satisfactory. Many instances have occurred of recruits brought by such being very poor. These have been rejected. Probably the

Recruiting by men on furlough and leave.

men have returned to their regiments and stated they were good but that the Recruiting Staff Officer would not take them.

There are one or two points on recruiting which can, with advantage, be touched on here.

Recruiting Staff Officers are Officers usually well qualified for the duties they are called upon to perform. They have the powers of Commanding Officers and are, for the time being, in that position to all recruiters employed under their orders. They should be allowed a free hand in the matter of obtaining recruits. *The regulations lay down that there are to be no regimental standards and that all orders to recruiters should be transmitted through them.* There is, at times, a tendency to disregard the regulations, with, usually, unhappy results. Men are sent out with private orders to only enlist recruits from certain villages of a group and those above a certain standard. The consequence is that the recruiters are between two stools, they have to serve the Recruiting Staff Officer and the Commanding Officer. An impossible task. Under such circumstances, how can a man be expected to do well? Commanding Officers should trust to the Recruiting Staff Officer entirely and act on his recommendations. Men who are not successful as recruiters should not be employed as such again. This is usually sufficient punishment.

It must be borne in mind that Maráthas are by nature a small, thick-set, sturdy race of men. They cannot be obtained in any numbers over 5 feet 6 inches especially when young. The age-limit is from 16 to 25 years of age. In their endeavours to obtain tall men of big chest measurement, recruiters get hold of the wrong sort of recruits. These are usually verging very close on 25 years, and probably many are over that age. There are no means of telling age, a guess has to be hazarded. Such men, when they join, are more or less "set," there is little room for further development, and they do not improve. The guiding principle should be "*Catch the recruit young. Feed, train and develop him yourself.*"

It must be remembered that when a recruit is first enlisted, he has probably been much under-fed and looks a weed. Feed and carefully watch this boy for a month or so, a vast improvement will be seen, in fact he develops almost before your eyes. Commanding Officers should bear this in mind when they see recruits for the first time and reserve judgment till they have had time to develop.

Recruits should be most carefully treated on arrival at Head-Quarters. Many are broken down by too hard work at first. It must be remembered that they have not been accustomed to gymnastics and

Treatment on arrival at Head-Quarters.

y training and should be gradually trained till they are prepared
 . Good food and judicious training work marvels with young

should be sent through the Recruiting Staff Officer to men on
 recruiting duty, unless the exigencies of the
 n of orders to recruit- service do not permit. If this is not done

the Recruiting Staff Officer cannot uphold
 y. It also leads to confusion, for the men on recruiting duty do
 o whom they are to turn for orders.

regulations on the subject of recruiting are contained in Army
 regulations. Regulations, India, Volume II.

DEKHANI MUSALMÁNS.

CHAPTER VI.

ORIGIN, RELIGION, CUSTOMS, SECTS, CALENDAR, FESTIVALS, AND FAIRS.

Origin.

THE high tableland of Bactria, appropriately styled by Arab geographers *Umm-ul-Bilád*, or "Mother of Bactria, the Cradle of Humanity. Countries," is supposed, by some, to be the cradle of humanity, the original birthplace of creeds and nations. Through the faint and shadowy light, which comparative ethnology throws on the infancy of mankind, we perceive groups of families congregated in this primeval home of the human race, gradually coalescing into clans and tribes, and then, forced by the pressure of increasing population, issuing in successive waves to people the face of the globe.

This tract was the home of the Aryans, who, bursting their ancient bounds, spread themselves over the region of modern Persia and Afghánistán, and gradually found their way into Arabia, destroying the aboriginal settlers.

In course of time, Arabia came to be peopled by numerous tribes and races, of various persuasions, at enmity with each other, and constantly at war.

Among others, the Abrahamitic Arabs established themselves and were the founders of Mecca. About the same time the *Kaaba* or Temple was built, which gave Mecca an overwhelming predominance over the other cities of Arabia.

The *Kaaba* ever remained the holiest and most sacred of the temples of the Arab nation. Here the tribes came, year after year, to worship. Thus, from the earliest times, Mecca was both the religious and commercial centre of the Arabs.

Before they adopted Islám, the Arabs were mostly Sabians. Though there were idol-worshippers, Jews, Magians and Christians among the Arabs of the "times of ignorance," the Sabian religion had over-run the whole Arab nation.

But the prestige of the *Kaaba*, the Chapel of Abraham and Ishmael, stood unimpeached among all. Even the Jews and Sabians sent offerings there. The custody of the temple was an object of great jealousy among the tribes, as it conferred on the custodians the most honourable functions and privileges in the sight of the Arabs. At the time of Múhammad's birth, this honour was possessed by his family, who were of the *Koreish* tribe. His grandfather was the venerable chief of the theocratic commonwealth which was constituted round the *Kaaba*.

Múhammad was the posthumous child of Abdullah, of the *Koreish* Tribe, by his wife Amina, a daughter of Wahb, the chief of the family of *Zohri*, and was born on the 29th August 570 A.D. His birth, it is said, was attended with signs and portents from which the nations of the earth could know that *The Deliverer* had appeared.

Múhammad's childhood was not unacquainted with sorrow. His father died before his birth, his mother when he was six years old, and his grandfather, to whose e he was committed, three or four years later. His early life was passed with Abú Tâlib, to whose care his grandfather confided him. He spent his young days in the burden of labour, often going into the desert to tend flocks. He was deeply versed in the legendary lore of his nation, but education, in the modern sense of the term, he had none, though he was of a thoughtful disposition.

In his twenty-fifth year he married a kinswoman, a *Koreishite* lady named Khadíja, much his senior but possessed of considerable wealth. This brought him that repose and exemption from toil, which he needed in order to prepare his mind for his great work. By Khadíja, he had seven children, all of whom were sons but who all died, greatly to his grief.

Múhammad is said to have commenced his mission in 612 A.D., Khadíja being his first convert. Progress, at first, was slow, but by dint of perseverance, precept, preaching and example he gradually collected a band of followers around him. This aroused the enmity of his own tribe. To escape their persecution, he fled from Mecca in 622 A.D. This is known as *The Hejira* from which the Muhammadan Era dates.

By the agency of his disciples, conquests, invasions, expeditions and other factors, Islám has since spread through Western Asia, Persia, Central Asia, Africa, India and China.

India has ever been a heathen land. Islám has been spread by settlers, by missionaries, by converts to the cause, to Islám being forced on the people by their conquerors or by the acceptance of the faith by low-caste people, or others, who expect to be the gainers thereby.

Before the Múhammadan invasion of the Dekhan, in the latter end of the thirteenth century Islám had not made much progress there. Missionaries and other Múhammadans, it is true, had visited the country but had obtained no very firm footing. After this period the Dekhan was overrun by Múhammadans. During the Báhmání Dynasty, 1347-1526, many foreign troops such as *Persians, Tartars, Moghals* and *Arabs* were introduced. Some of these settled in the country and from them have sprung the Dekhani Musalmáns, either by a continued residence or by union with the women of the country. In addition, there have been Hindu converts to the faith from amongst the people of the country.

Religion.

The Musalmán faith is divided into two sects, *viz.*, *Sunni* and *Shiáh*.

Sunnis and Shiáhs.

The majority of men who enlist, in fact of Dekhani Musalmáns generally, are of the

Sunni persuasion.

The *Sunnis* hold that Abú Bakur, Umar and Uthmán were the lawful successors of the Prophet, while the *Shiáhs*

Points of difference.

contend that they were usurpers and defrauded

Ali of his right to the *Khalifat*. This has given rise to several differences in belief and practice. The chief of the differences are that the *Shiáhs* leave out of the *Kuraán* certain passages which they say were written by Uthmán; they add a chapter in praise of Ali, which they say Uthmán kept back; and to other parts they give a different meaning from that accepted by the *Sunnis*. The *Shiáhs* do not believe in saints, and follow the precepts of the twelve instead of the four *Imáms*.* They claim for their head doctors in Persia, the *mujtahids* or religious superiors, the power of altering the spiritual and temporal law: the *Sunnis* say that the time for change ceased with the four *Imáms*, *Shafáí*, *Abú Hanífa*, *Málík* and *Hambal*. These have given rise to the four schools, *viz.*, the *Hanafi*, *Sháfáí*, *Málíkí* and *Hambalí*. In practice some sects of *Shiáhs* differ from *Sunnis*, chiefly by counting the month from the fading of the old moon, and not, as the *Sunnis* do, from the shining of the new. They pray thrice

* An *Imám* is a priest or leader in religious matters. The twelve Shíah Imáms are (1) Murtuza Ali, (2) Imám Hasan, (3) Imám Husain, (4) Zain-ud Abidin, (5) Múhammad Bákir, (6) Jafar Sádik, (7) Músi Kázim, (8) Músi Razá, (9) Taki Abu Jaáfar, (10) Abul Hasan Askari, (11) Abu Múhammad Askari, (12) Al-mendi.

instead of five times a day, and in praying hold their hands open by their sides instead of folding them below the breast. Except these and a few other particulars, the beliefs and customs of the rival sects are the same.

Belief in the unity of God ; in His angels ; in the Múhammadan and parts of the Christian and Hebrew Scriptures ; in His prophets ; in His government of the world ; in good and evil as coming from Him ; and in the day of resurrection, are the chief articles of a Musalmán's faith. A *Muslim* should pray three or five times a day, give a part of his goods to the poor, fast in the month of *Rámzáán*, and make a pilgrimage to Mecca and, if a *Shiáh*, to Karbala and Sháh Najaf, if he has no debt and is rich enough. *Muslim* worship consists of a number of bows and prostrations accompanied with prayers and verses from the *Kuraán*.

The *Sunni* prays five times: before sunrise, *fajr* ; at noon, *zuhr* ; between four and sunset, *asar* ; at sunset, *maghrib* ; and from 8 to 12 P.M., *isha*. Some very religious *Sunnis* say a sixth prayer, *tahajjud*, at midnight ; and a seventh, called *ishrák*, two hours after the morning prayer. The *Shiáhs* pray three times : before sunrise, *fajr* ; at noon, when he repeats both the *zuhr* and the *asar* prayers ; and at sunset, when he says the *maghrib* and *isha* prayers. Some of them also say the midnight, *tahajjud* prayers.

Múhammadans believe in vows and make them. There are three classes of such, *viz.*, vows made to saints, vows made to *taláziáhs*, *sáris* or *tábuts* or other institutions of the *Muharram*, and vows made to genii or fairies or spirits. To fulfil these, they make offerings and oblations and perform penance and pilgrimages.

Almost all Múhammadans believe in saints to whom they pray for children or for health, and offer sacrifices and gifts. Most craftsmen and almost all husbandmen believe in *Mhasoba*, *Mariái* and *Sátvai*, Hindu deities to whom they make gifts and offer vows and whom they worship either publicly or privately. To *Mhasoba*, after they have gathered their last crop, husbandmen offer goats, and believe that he guards their fields from being robbed. Many lower class Múhammadans believe that *Mariái* is the Goddess of Cholera ; they worship her in sickness and offer her sacrifices. *Sátvai* or *Mother Sixth* is considered the Goddess of Fate. Women alone believe in her and worship and make offerings to her on the sixth night after a child is born.

Múhammadans have three kinds of religious buildings : mosques or *masjids* ; *namásgahs* or *idgahs*, where the "id" or festival prayers are said ; and, for

Shiáhs, private mourning chapels, *Imám-bádas*, where the praises of their early religious leaders or *Imáms* are read and their eulogies sung.

Of the regular *Múhammadans*, about 10 per cent. teach their children to read the *Kuraán*. All of them are careful to circumcise their male children, to perform the initiation or *bismillah* ceremony, and to have their marriage and funeral ceremonies conducted by the *kázi*, that is the judge, and by his deputy or *náib*. Though most do not daily attend the mosque, almost all are present at the special services on the *Rámázá*n and *Bakar-Id* Festivals and are careful to give alms and to pay the *kázi* his dues.

Their religious officers are the *kázi* or judge, but now chiefly the marriage registrar; the *khatib* or preacher, the *mulla* or priest, and the *mujávar* or beadle.

The *Kázi*, who in former times was a judge as well as a marriage registrar, now only registers marriages. He is helped by his deputy or *náib*, who attends all village weddings and the marriages of middle class and poor townspeople. The marriage fee is Rs. 2-8-0 and the re-marriage fee Rs. 5.

The *Khatib* or Prayer-leader formerly enjoyed grants of land. At present their office has almost disappeared and the mosque services are led by any learned layman or by a *maulvi* or law doctor.

The *Báangi* or *Muázim* or Crier keeps the mosque clean, shouts the prayer-call five times a day, and calls guests to marriage and other ceremonies. They are poorly paid and live chiefly on alms, gifts of food and clothes.

The *Mujávar* or Beadle attends at the shrine of some saint. He keeps the shrine clean and lives on the offerings that are made to the saint.

Besides the religious officers certain *pirzádas*, or sons of saints, hold a high position among *Múhammadans*. They are spiritual guides and have religious followers. These *pirzádas* live on estates granted to their forefathers by the Musalmán Rulers of the Dekhan. Carelessness and love of show have forced most of them to part with their lands and they are now supported by their followers.

Little attempt is now made to spread *Islám* through the medium of missionaries. Now and again a Hindu of the lower class, from worldly or other motives, changes his religion, and is for a time the subject of talk. But cases of

conversion from the preaching or teaching of religious men are almost unknown. When a Hindu agrees to embrace *Islám*, a party of Musalmáns are called together, and in their presence he repeats the creed. Then sugared water is drunk and the convert is set on a horse and led in state through the town. On his return, he is circumcised and a Musalmán name, generally either *Abdallah*, Creature or Slave of Alláh, or *Din Múhammad*, He who has entered the Faith of Múhammad, is given him. The expenses are borne by the person under whose patronage the convert enters *Islám*.

The pilgrimage or *haj* to Mecca and Medina is one of the five duties enjoined by *Muslim* law. A pilgrimage to Mecca and Medina, if he be a *Sunni*, and to Mecca, Medina and Karbala in Irák, if he be a *Shiáh*, costs a well-to-do Musalmán about Rs. 2,000. But many go who cannot spend as much as this and a host of poor men hazard their lives in the attempt.

Five duties of the Muslim Law. The five duties of the *Muslim Law* are:—

- (i) To believe in the principal tenets of the faith.
- (ii) To observe the five daily prayers.
- (iii) To keep fasts during the month of *Rámázán*.
- (iv) To make the Pilgrimage to Mecca.
- (v) To give alms, *Zakát*.

Of these, the first three are binding on all, the fourth and fifth only on the well-to-do.

Customs.

Múhammadans have no observance when a girl comes of age. Most lower class Múhammadans, in a woman's first pregnancy, mark the seventh month, or *Sátvasa*, by bathing the girl and dressing her in her richest clothes and jewels. A few women friends are asked to dinner. In the evening the pregnant woman and her husband are seated, side by side, on a carpet in the women's room. The women sit round singing and throw flower garlands round the husband and wife's necks and put them on their wrists. They present the woman with a piece of silk or a cotton bodice cloth, and the husband with a handkerchief. When this is done, the husband goes out and the women spend the night in singing and making merry.

As soon as possible after a child is born, either its father, if present, or its maternal uncle, repeats the Musalmán call to prayer, that the name of Alláh may be the first sound that falls on the babe's ear. The midwife announces its sex. If a boy, she says nominally to save the mother a shock of happy surprise,

but at heart to deceive the evil spirits of jealousy, "It is only a girl, blind of one eye." If a girl is born, the fact is stated, since the birth of a girl can cause no jealousy. Either a dagger or knife is laid under the mother's pillow and is kept there 40 days. The child and mother are washed in water in which *nim* leaves have been steeped and the mother keeps her bed twelve days. On the sixth day, most women keep the sixth or *chhati* ceremony. Women bathe the child, dress it in a red or yellow shirt, and lay it on the ground before a clarified butter lamp with twelve wicks. If the child looks at the lamp, it is considered lucky. The women spend the rest of the night in singing and merriment, the object being to pl the fateful spirit of the Sixth and persuade it to write a good future for the child. On the twelfth day the mother takes her first bath and from that day is considered able to walk. For forty days she remains impure and unfit to pray. A lying-in-woman is held impure and is not allowed to touch the *Kuraán* for the same period. During all this time, she ought not to cook, but in poor families a woman is allowed to after the twelfth day. In the early morning of the fortieth day the woman bathes in hot water in which *nim* leaves have been steeped and while she bathes she repeats verses from the *Kuraán*. A dinner is held to which guests are invited, who give silver wristlets and anklets to the child and a bodice to the mother. The women guests remain behind and pass the night singing.

Early on the morning of the sixth day the child is named. The father, grandfather or other male relative opens the *Kuraán* at a venture, and the first letter of the first word of the third line is the initial of the child's name. Sometimes a name is chosen because it has been borne by one of the child's forefathers, or because the giver thinks it lucky. A feast is held the same night, sweet cakes are distributed and presents are bestowed, and the midwife receives a few small silver coins. The young mother is led to a casement and made to count seven stars.

When a child is four months and four days old, or sometimes before or after that date, the *Sacrifice* or *Akika* is performed by killing one goat, if the child is a girl, and two goats if it is a boy. The child's head is also shaved. The goat must be without spot or blemish, and all its limbs must be perfect. A few friends and relations are asked to dine and the goat is eaten by all except the parents of the child, who may not eat of the flesh of the sacrifice. When all is ready, the father of the child or some one especially named by him, at a given sign, as the barber passes the razor along the head of the child, draws a knife across the goat's throat saying, "I sacrifice this animal for the child named Wali, blood for blood, skin for skin, flesh for flesh, hair for hair."

The Sacrifice or Akika.

When a child has reached the age of four years four months and four days, comes *Bismillah*, "The taking the

The Initiation or Bismillah.

Name of God," a ceremony no Múhammadan neglects. On the day before the ceremony, the child is bathed and clothed in a rich dress and with great pomp is taken in procession round the places where Musalmáns live and along the high road. On returning home, an old *Maulvi* or Law Doctor is called. He seats the child near him and in a loud voice repeats the word "*Bismillah*," "In the name of Alláh," and tells the child to repeat it after him. The child says, "*Bismillah*," prayers are offered and dinner is served.

Every Musalmán is anxious to circumcise his son when he is seven years old. A circumcision is attended with

Circumcision.

as much pomp and cost as a marriage. For two or three days before a circumcision, as before a marriage, the boy is rubbed with turmeric and bathed. On the fourth day, about four in the afternoon, the father's friends and kinsmen seat the child on horseback and go about the streets with music. In the evening a barber is called and the child is circumcised. To dull the pain, some boys are given *gánja* or hemp seed or some other drug. The barber is paid Rs. 1-4-0 to Rs. 2-8-0 and, when the boy is well, is presented with rice, cocoanuts, sweetmeats and a suit of old clothes and money. In honour of his recovery a grand dinner is given to friends and relations.

Múhammadans generally marry their boys between sixteen and twenty, and their girls between ten and fourteen.

Betrothal and Marriage.

Almost every one is anxious to have his daughter married before she comes of age. Villagers generally marry their children earlier than townspeople. The observances in towns and villages are the same except that in villages they are less costly. Chiefly because of its expense, the practice of betrothal has nearly died out. A few rich or well-to-do families have a betrothal a year or six months before the marriage, when the boy and girl are very young, or a month or two, if the couple are of age. If all is ready beforehand, some hold the betrothal within a week of the marriage.

A few days before the marriage, a *Maulvi* or other learned man is asked to choose a lucky day for the wedding. He is told the names of the boy and girl and finds out from his books what days will be lucky for people of those names. From the day he fixes, the wedding observances begin and last six days. The first four are spent in rubbing the bride and bridegroom with *turmeric*. In the afternoon of the fifth day, *henna* is brought from the bride's house by her sister, who rubs it on the bridegroom's palms. The *henna* is rubbed both on the palms of the bride's

hands and on the soles of her feet. After the *henna*-marking, dinners are given to guests. About ten in the evening, the bridegroom's friends set him on a horse and escort him to the bride's in a large procession with music and torches. The bridegroom is dressed in a large red or white coat, falling almost to the ground, called *jáma*, an embroidered silk turban or *mandil*, and a silk waistscarf. A red cloth with a cocoanut in it is tied on his lap. At the bride's, before he alights, the bride's brother gives him hot milk or sugared water that his married life may be sweet. He then enters the marriage porch or hall. On the day the porch is built a cocoanut tied in yellow cloth is hung on the chief pole to ward off spirits. In this hall the bridegroom's party find a few of the bride's kinsmen, and he and his friends take their seats. The *Kázi* or his deputy is called to register the marriage. He makes the bridegroom and the bride's father sit facing each other, holding hands, and begins to register the marriage. After this, and when the sum stipulated for the girl's dowry has been entered, the bridegroom says before all present that he has chosen her as his wife with the said sum as dowry. The bride's father declares that he gives his daughter to the bridegroom in lawful marriage with all lawful ceremony and with a certain sum as dowry. He then embraces his son-in-law. Later in the night the bridegroom enters the women's apartments, where he finds all unveiled except the bride. The bride and bridegroom are seated on a cot on different sides of a red cloth or curtain held by two women. A piece of red thread is thrown over the curtain and the bride and bridegroom throw rice over each other. The bridegroom takes down the red curtain and sees the bride's face in a mirror. He looks at her, reads the first verses in the *Kuraán* on which his eyes happen to fall and presents her with a ring or some ornament. Both come down from the cot. A large vessel full of red water is brought before them, into which a ring is dropped. For this they have to search, the one finding it will rule the house. The bride is usually allowed the privilege. Several further ceremonies are gone through, dinners given and presents exchanged. Towards evening on the next day, the bridegroom takes the bride to his house, in a palanquin, with great pomp. The first five Fridays after the marriage are kept as *jumágis* or Great Fridays, when a dinner is given to a few friends and relations.*

When no hope of recovery remains, the chapter of the *Kuraán*, which tells of death and the glorious future of the Believer, is read, the creed and prayers for

Death.

* *Nikkah* is the form of words used by the *Kázi* in uniting the couple. *Shádi* is the rejoicing which takes place after the "*Nikkah*" ceremony. The latter is dispensed with when the condition of the parties is too unequal to admit of publicity or when the bride is a widow. Such a ceremony is called "*Nikkah*" as distinct from "*Shádi*." It is binding

forgiveness are repeated and a few drops of honey or sugared water are dropped into the dying person's mouth. As soon as life is gone, the eyes and mouth are closed and arrangements made for the burial. A priest or *Mullah* is sent for and prepares a large, white, sleeveless cotton shirt, called *kaphni*, that falls from the neck to the feet, a waistcloth or *lungi* and two sheets, and if the dead is a woman, an additional red *headscarf* or *odhni*. The body is bathed and scented with camphor, aloe-powder and rose or sandal scent, and each of the family takes a last look. The mother says, "I withdraw all the claims I have upon you as your nurse." The wife says, "I give up all claim to my marriage portion." Then, amid the wailing of the women the body is laid on the bier and raised on the shoulders of four friends who raise the cry, "*Lá-illáha-illá-alláh*," "There is no God but Alláh." On the way to the burial ground, the bier is taken to a mosque where all the attendants pray and then move along the road until they reach the graveyard. At the burial ground the grave is dug and all present pray for the peace of the soul, and the body is laid in a hollow dug in the side of the grave, and left on its side, the head towards Mecca or the West. When the grave is closed, the *Mullah* or the *Kázi* repeats the creed, and they return to the house of mourning where all offer a parting prayer and withdraw.

On the morning of the third day a ceremony called the *ziyarat*, or meeting, is held in the house of mourning. A large party of male and female friends and relations meet either at the dead man's house or in the mosque, the woman sitting alone in the house in the women's room. The *Kuraán* is read and prayers are offered. After prayers, a tray of rose or jasmine flowers and *sabja* or green leaves, and a cup with a sweet-smelling mixture of sandal wood or rose or other sweet oil, with aloe-powder, are handed among the guests. As the tray passes, each guest picks a flower and dips it into the cup. The whole is then taken and poured over the grave. Among the poor a great dinner, on the tenth day, ends the mourning. The rich and well-to-do offer alms and give a small feast to friends and relations on the twentieth, thirtieth and fortieth days, and also at the end of six months.

Widow Marriages.

Widow marriage is allowed and is practised.

Divorce is at the option of the husband. Of the three forms of divorce,

Divorce and Polygamy.

two are easily recalled, but in the third, which is called the severer *báyin*, when the triple

divorce is united in one sentence, it is final until the wife has married and is again free. After divorce a woman cannot marry for three months, called the *iddat* or term during which the husband is bound to maintain her.

Agreeably to the precept of the Prophet, Musalmáns are allowed, both by the *Kuraán* and *Shurra*, to have four wives. The generality, however, only have one; a few two or three; scarcely any four: though some, contrary to the *Shurra*, have them without number.

In villages, as a rule, there are so few Musalmáns that they are hardly taken into consideration. Where there are only half-a-dozen houses and perhaps fifteen to twenty people, this can be easily understood. They are not molested and are permitted to live their own lives. They are not looked down upon. In large towns, the Musalmáns have their own quarters and are respected.

In spite of religious rules against intoxicating drinks, most townsmen drink both imported wines and spirits and country liquor. Of other stimulants and narcotics, tobacco is smoked by almost all and snuff is used by a few old men. Opium is used in small quantities by some beggars and servants. Hemp or *gánja* is smoked by many. Villagers are more careful and do not indulge to the same extent, if at all.

The food eaten by Musalmáns varies partly according to their means and partly according to the custom of their country. Rich and well-to-do *Memons*, *Bohoras* and *Persians*, besides a cup of coffee or tea in the morning, with milk, bread and eggs, have two general meals, breakfast about ten or eleven, and dinner about eight or nine in the evening. Other classes of townspeople have only the last two meals. Village Musalmáns take an early cold breakfast between five and six in the morning, a mid-day dinner about one, in the fields, and a third meal on reaching home about seven in the evening. The town Musalmán's staple food is wheat, rice and pulse, eaten with mutton or vegetable curry and fish. Among the richer townspeople, public dinners are generally of *biryáni*, that is a dish of rice, mutton, saffron, clarified butter and spices; and *jarda*, a sweet dish of rice, sugar, almonds, pistachio nuts and clarified butter. Middle-class townsmen and all villagers give public dinners of *pulao*, that is rice with clarified butter and mutton curry. These dinners are given on occasions of birth, circumcision, initiation, sacrifice and marriage, and on the tenth and fortieth days after death. The men take their dinner in the men's room first, and, after the men leave, the women theirs in the women's room. In the men's dining room, mats and carpets are spread for the guests and, on the carpets, large sheets called *dastar-khvan* are spread to prevent the carpets being soiled. When the dinner is ready the guests sit in two rows facing each other. A man with a water-jug and basin comes in and, beginning with the *Sayyids*, pours water over the hands of each guest. Several young

friends of the host stand between the rows of guests and pass the dishes. When all have been served the host says, "*Bismillah*," that is "In Alláh's Name," when the guests begin to eat, two or three from the same plate. All the while the men are eating, boys stand with waterpots ready to give water to any requiring it. On conclusion of the dinner, the *dastar-khvans* are removed, water is poured over the hands of the guests, and trays with betel leaf are passed round. Each guest takes a packet and retires. The host stands at the door, to whom each guest bows or *salaams* as he leaves. The ceremony for women's dinners is the same, except that they do not retire immediately as do the men. Musalmáns eat anything except buffalo and pig, which are interdicted.

Their houses are generally one storey high and flat or terrace-roofed; many have a front or back enclosure surrounded by stone walls five to seven feet high. Some of the better class houses have walls of cut stone and cement, a frame-work of good timber and cement-lined roofs. But the walls of most are of rough stone and clay smeared with a wash of cowdung. Timber is but little used and the roof is of earth. In most cases the furniture is scanty. Of tables, chairs and other articles of European fashion there are none. The usual stock of house goods is confined to low stools, a cot or two, some quilts or blankets, and cooking and drinking vessels. Some of the rich and well-to-do have Indian carpets and rugs spread in their *baithak* or *dálan*, that is the public room. Some of the better houses have four to six rooms, with a central square, the front room being set apart as a public room, and the inmost room as the cook-room, the rest of the rooms being kept either as sleeping or as store-rooms. Village houses are built in much the same style as the poorer town houses. They have generally three or four rooms. The front room, which is always the biggest, is set apart for the bullocks, cows and buffaloes; the middle room or rooms are for sleeping, and the back room is for cooking. These village houses have little furniture, a cot or two with blankets and quilts, a few brass and clay vessels. The poor classes are very fond of rearing goats and keep large herds of them.

Town Musalmáns are fond of good and clean clothes. The men wear a head-scarf or turban, a shirt, waistcoat, trousers or *pyjamas* and an over-coat to the knee. The women, except those of special classes, or well-to-do, wear the Hindu robe or *sári*, and the bodice or *choli*. Village women wear the Marátha robe, pulling the corner of the skirt back between the feet, and the backed and the short-sleeved bodice with the ends tied under the bosom. The every-day dress of the women is generally of cotton, and the ceremonial

dress is either of silk or silk with silver embroidery. *Purdah* women when they go out, wrap themselves up in a white sheet, covering the head and the upper part of the body to the waist.

Except some of the lower classes, who, when they can afford it, are fond of wearing a large gold ring in the right ear and a silver chain, weighing one or two

Ornaments.

pounds, on the right foot, Musalmán men seldom wear ornaments. Almost all Musalmán women begin married life with a good store of ornaments. Their parents must give them at least one nose-ring or *náth*, a set of twelve golden ear-rings, and twenty silver finger rings, and their husbands must invest, in ornaments for the bride, as much money as the amount of the dowry. In poor families, the women seldom keep their full stock of wedding jewels. Most disappear by degrees to meet special expenses and to help the family through times of scarce food or of scanty labour.

Múhammad enforced as one of the essential teachings of his creed "respect for women." His followers, in their love and reverence for his celebrated

Women.

daughter, proclaimed her "*The Lady of Paradise*," as the representative of her sex. "*Our Lady of Light*" is the embodiment of all that is divine in womanhood, of all that is pure and true and holy in her sex, the noblest ideal of human conception. The seclusion of women was advocated, owing to the laxity of morals prevalent in the Prophet's time, in order to procure chastity and obtain privacy. Women, as a general rule, are well treated by their husbands, who are very careful of them. Except villagers, the women of the general classes do not appear in public. Towns-women belonging to these classes are neater and cleaner than village women, but they are lazy and add nothing to the family income. Village women, though neither neat nor clean, are hard-working and, besides minding the house, help the men in their work.

Musalmáns are no more addicted to crime than the other classes with whom they mix. As regards morality, judging by the results of medical examination, it would

Crime and morality.

seem that Musalmáns, particularly those from towns and larger villages, do not lead so moral a life as Maráthas; numbers being rejected for venereal disease. This does not apply to their women, as they contract the disease from common prostitutes. The secluded life women lead naturally protects them.

Cases of debt among the rich are rare, among the middle classes common, and among the poor usual. A

Indebtedness.

middle class borrower, generally on the

security of his house or land, can raise from Rs. 500 to 600, at from 9 to 12 per cent. per annum. With much care some families clear themselves from heavy liabilities. But, as a rule, a large debt passes from father to son. A poor man who has ornaments or other security may raise Rs. 100 to 200, at from 12 to 18 per cent. per annum. But with only personal security, for the greater risk, a bonus is charged, and the rates rise as high as 40 or 50 per cent. Many families, especially poor townsmen's, are sunk in debt almost beyond hope. But of these a considerable number would seem to be a fair match for the money-lenders, few of them failing to keep back from or worm out of him, money enough for their marriage or death dinners, and for building a house or purchasing stock for agricultural purposes.

A Musalmān should begin the day by rising at the morning call to prayer, washing and saying his prayers, either at home or in the mosque. Very few

Family life.
of the rich begin their day in this way. Rising about 7 A.M. a rich man performs his ablutions, takes his cup of coffee or tea and sits smoking or gossiping with his friends. About 11 A.M. he has breakfast. After breakfast he has his pipe, and attends to business. He then sleeps for an hour or two, when he takes his daily exercise. On his return he dines and spends the evening with his friends or family till he retires about 11 P.M.

A middle class Musalmān spends his day in a very similar manner, except that he goes about his business after breakfast and does not return till evening.

A poor Musalmān rises early, goes through his religious washing, attends morning prayer, and every Friday bathes at the mosque or at home. After prayers he goes to market to buy provisions. He breakfasts at 11 A.M. and, after a smoke, goes to his work, where he remains till evening. On his return, he dines and spends the rest of the evening with friends or smoking by himself, and, after saying his fifth or last prayer, goes to rest about 11 P.M. This routine is broken by Fridays, holidays and times of ^{his} joy or mourning. To almost all Musalmāns, Friday is a day of rest. After bathing and attending the holiday prayers and sermon at the mosque, breakfast is taken, generally somewhat better than the every-day meal, afterwards the mosque is revisited to hear the noon-day prayers and a

The forenoon is spent in resting and the evening in driving or walking. At night the mosque is again attended and a richer meal taken

going to the mosque.
who are husbandmen, follow the daily routine of Marāthas to a great degree.

The women of rich and well-to-do Musalmáns spend their day in household occupations. In poor families, women are at work at dawn, grinding corn, bringing water, and preparing breakfast. Between meals they sew for home or busy themselves in household work. When her husband has finished his meal a woman sups, she then washes the pots, dishes and cooking utensils and goes to bed.

The Dekhani Musalmán is in appearance very similar to the Dekhani

Characteristics and appearance. Hindu, except that the men wear the beard either short or full and shave the head.

They are tall or of middle height, well made, and brown or olive skinned. Those who have much outside origin are large boned, and fairer skinned and have sharper or more marked features and lighter eyes than the others. The women show fewer traces of foreign blood and, in many cases, can be hardly distinguished from Hindu women.

As regards characteristics, those who are converts, that is more or less indigenous, possess the same characteristics as Maráthas, that is, are quiet, orderly, amenable to discipline and good soldiers. Those who have a considerable amount of foreign blood in them are more inclined to be unruly and impatient of discipline, nor are they very clean in appearance. They seem to possess a more adventurous spirit and soon tire of ordinary routine duty. They are inclined to gamble and to be turbulent, but for all this they make fine soldiers and can be relied upon in time of trouble.

As regards education, Musalmáns generally are the most illiterate of

Education.

any class. Why this should be so cannot be explained, as they enjoy the same privileges as other classes. About 10 per cent. teach their children to read the *Kuraán*. Their home language is Urdu, but most of them speak Maráthi with fluency.

Musalmáns participate, with the children of Maráthas and others, in the

Sports.

games mentioned under Maráthas. They are also fond of contests of skill and strength with the *pata* or long sword, with the *lakadi* or single stick, and another kind of fencing called *phari-gatka*, the stick quilted with cotton covered with leather and the left hand protected by a little leather shield.

Of in-door games the chief are chess, *shatranj*; cards, *ganjifah*; and *chausar* or *pachisi*, Indian back-gammon.

In the case of *Sunni* Múhammadans, certain definite shares are allotted

Law of inheritance.

to certain relatives, the remainder going to the residuaries, of whom the first are sons,

grand-sons, great-grand-sons, etc. Thus if there be a son or grand-son living, he will take the property with the liability to each "legal sharer" for that sharer's portion. A similar responsibility rests upon any person into whose hands the property may come.

The property of a deceased Múhammadan sepoy would therefore be made over to his sons or widow, whose liability to other sharers would remain untouched. In the absence of widows or sons, the daughters and grand-daughters are entitled to possession of the property with liability for the shares of the parents of the deceased, etc.

In default of widows and children (male or female), parents will be given the property.

In the case of the *Shiáhs*, the sources of the right of inheritance are (1) consanguinity and (2) marriage.

As to consanguinity, there are three classes of relatives entitled to succeed by virtue of consanguinity:—

- (1) The parents, children and grand-children.
- (2) The grand-father, grand-mother, and brothers and sisters and their descendants.
- (3) The paternal and maternal uncles and aunts and their descendants.

The members in each class succeed together, and so long as there is any one of the first class, even though a female, none of the second class can inherit; and so long as there is any one of the second class, none of the third can inherit.

As to marriage, the husband and wife can never be excluded in any possible case. Their shares are one-half for the husband and one-quarter for the wife, when there are no children, and one-quarter for the husband and one-eighth for the wife, when there are children.

Omens are drawn from the cry of birds. The hooting of an owl is

Omens.

believed to threaten the lives of children, but its power for evil can be disarmed by the gift of grain in charity. The cooing of a dove foretells ruin, and the cawing of a crow the arrival of some member of the family or of a friend.

A death follows the lonely midnight howl of the dog, for the dog's eye, undimmed by the film of passion, can see hovering over the doomed house the awful form of *Azrael, the Angel of Death*. A cat crossing a path is a bad omen. But it is lucky to see a child at play or a woman fetching water or carrying milk or whey. Creeping feelings in the skin of the face are a favourite source of omens, they are lucky if felt on the right corner of the right eyelid, unlucky if felt on the left corner of the left lid. A sudden fit of hiccough is a sign of being affectionately remembered.

by absent friends, as the itching of the right palm foretells gain of money. The same feeling in the sole of the right foot prognosticates a journey.

Sects.

Múhammadan sects. Múhammadans may be divided broadly
into three classes, *viz.*:—

- (1) Converts, descendants of converts and of mixed parentage.
- (2) The four chief or regular classes, who claim some strain of foreign blood, known as *Sayyids*, *Shaikhs*, *Moghals* and *Patháns*.
- (3) Special communities.

Recruits for the Army are drawn from the first and second classes, a few may now and then be taken from the third. The first class, of course, are Dekhani Musalmáns, the second have become so from residence, while the third may be classified as such or not according to opinion. The first are practically half Hindus in feeling, thought, speech, customs and dress. Though *Sunnis* in name, most know little of their religion. Some worship idols, observe Hindu festivals, will not eat beef and are not even circumcised. They can hardly be distinguished from Hindus except for wearing a beard.

The four leading Musalmán classes, *Sayyids*, *Shaikhs*, *Moghals* and *Patháns*, have large communities, whose members are found throughout the district.

Sayyids or Elders, properly the descendants of Fatima, the daughter, and Ali, the son-in-law of the Prophet

Sayyids. Múhammad, are found in large numbers both in towns and villages. They are said to have settled in the Dekhan from the beginning of Musalmán power, that is, from the close of the fourteenth century. They speak Hindustani at home and Maráthi abroad. The men take *Sayyid* before or *Sháh* after their names, and the women add *Bibi* or *Begam* to theirs. Though by intermarriage with the women of the country they have lost most of their peculiar appearance, still *Sayyids* are larger boned and better featured than most local Musalmáns. Their women also are fair and delicate with good features. The men shave the head, wear the beard, and dress in a head-scarf, a shirt, a waistcoat and an overcoat long enough to reach the knees. The women wear the Hindu robe and bodice, and neither appear in public nor add to the family income. They are *Sunnis* of the *Hanifi* school, and are religious and careful to say their prayers. They respect and obey the *Kázi*, and do not

observe Hindu customs. They have no special class organizations, but try to marry among themselves. They take wives from *Shaikhs* and *Patháns*, but, except in a few cases, give their daughters only to *Sayyids*.

Shaikhs, in theory, take their origin from the leading *Koreish* families, the *Sidikis*, who claim descent from Abû Bakur Sidik, the *Fárukis*, who claim descent from Umar-al-Fáruk, and the *Abbásis*, who claim descent from Abbás, one of the Prophet's nine uncles. As a matter of fact the bulk of the *Shaikhs* are chiefly, if not entirely, of local descent. The men take *Shaikh* or *Múhammad* before their names, and the woman *Bibi* after theirs. They do not differ from *Sayyids* in appearance, and like them speak Hindustani at home. The men either shave the head or let the hair grow, and wear full beards. Townsmen dress in a head-scarf, a shirt, a waistcoat, a long overcoat, and a pair of loose trousers; and villagers wear either a waist-cloth or a pair of tight trousers, and a shirt with, on going out, the addition of a large Hindu turban. Their women are also, like *Sayyid* women, delicate, fair and well-featured. They wear the Hindu robe and bodice, and, except a few elderly women, do not appear in public or add to the family income. Both men and women are neat and clean in their habits. They have no special class organization and marry either among themselves or with any of the leading classes of Musalmáns. They are *Sunnis* of the *Hanifi* school and are religious and careful to say their prayers. They respect and obey the *Kázi* and employ him to register their marriages.

Moghals are found in small numbers in most towns and villages. They claim descent from the Mógħal conquerors of the Dekhan in the seventeenth century. By intermarriage, and probably because many of them are local converts, who took the name Moghal from their patron or leader, they have entirely lost their foreign appearance. Among local *Moghals*, the men shave the head and wear the beard full. They dress like other Musalmáns in a head-scarf or turban, a long overcoat, a shirt, a waistcoat, and a pair of tight trousers. The women are like *Sayyid* and *Shaikh* women and wear the Hindu robe and bodice. The men add *Mirza* or *Beg* to their name and the women *Bibi*. In religion they are *Sunnis* of the *Hanifi* school.

Patháns are found all over the district. They claim descent from the Afghán mercenaries and military leaders who conquered or took service in the Dekhan, but most of them are probably descended from local converts, who

took the name of their leaders. The men are tall or of middle height, well-made and dark or of olive colour. They shave the head, wear the beard full, and dress in a turban, a shirt, a waistcoat, and a pair of tight trousers. The women are like the men in face, wear the Hindu robe and bodice, but neither add to the family income nor appear in public. The men add *Khán* to their names. Both men and women are neat and clean in their habits. They do not observe Hindu customs or differ from other Musalmáns in their practices. They have no special class organization and marry among themselves or take wives from the *Shaikhs* and other classes of the main body. They respect and obey the *Kázi*, and employ him to register their marriages and to settle their social disputes. They are *Sunnis*, but very careless about saying their prayers.

Below will be found a list of some of the special communities, whose manners, customs, etc., differ in a slight degree from the above :—

Special communities.

- Attárs* or Perfumers. ✓
- Bárutgars* or Firework makers. ✓
- Kafshgars* or Shoe-makers.
- Kaláigars* or Tin-smiths.
- Manyárs* or Bracelet makers.
- Rafugars* or Cloth darners.
- Momins* or Weavers. ✓
- Rangrezes* or Dyers. ✓
- Maháwats* or Elephant drivers.
- Sikalgars* or Armourers. ✓
- Patvegars* or Silk tassel twisters.
- Bohoras* or Traders.
- Mehmans* or Believers. ✓
- Bágbáns* or Fruiterers. ✓
- Bakarkasábs* or Mutton butchers. ✓
- Gáokasábs* or Beef butchers. ✓
- Gaundis* or Bricklayers. ✓
- Pinjáras* or Cotton cleaners. ✓
- Saltánkars* or Tanners.
- Takáras* or Stone carvers. ✓
- Bhatyáras* or Cooks. ✓
- Dhobis* or Washermen.
- Pakhalis* or Water-carriers. ✓
- Halálkhors* or Sweepers.
- Kágáis* or Paper makers.

Nálbands or Farriers.
Hákims or Practitioners.
Sárbáns or Camel drivers.
Saudágars or Honourable traders.
Támbolis or Betel-leaf sellers.
Mukeris or Deniers.
Chhaparbands or Thatchers.
Hajáms or Barbers.
Khojáhs or Honourable converts.

Calendar.

The Múhammadan or *Era of the Hejira*, dates from the day after Múhammad's flight from Mecca, which occurred on the 15th July 622 A.D. The new year commences on the 1st day of the month of *Muharram*. The Múhammadans calculate this day from the first day the new moon is visible; if, owing to clouds, the moon cannot be discerned, they wait till it can be seen: this invariably occurs within twenty-four hours, as it is impossible that the moon will be invisible all over India for a longer period. The months are lunar, and consist of twenty-nine and thirty days alternately, the first and last months, however, must have thirty days: the year consists of not quite 355 days, divided into twelve months.

The names of the months are given below. As they vary, owing to the difference in the length of the *Gregorian* and *Hejira* years, they can have no corresponding

Names of the months.

English months.

<i>Muharram</i>	. The sacred month.
<i>Safar</i>	. The month of the departure.
<i>Rabi I</i>	. First month of the spring.
<i>Rabi II</i>	. Second month of the spring.
<i>Jamádí I</i>	. First dry month.
<i>Jamádí II</i>	. Second dry month.
<i>Rajjab</i>	. Respected, called often <i>Rajjab-al-Murajjab</i> .
<i>Shábán</i>	. The month of the budding of trees.
<i>Rámásán</i>	. Month of heat.
<i>Shawwál</i>	. Month of junction.
<i>Zu'l-Kada</i>	. Month of truce, rest or relaxation.
<i>Zu'l Hijja</i>	. Month of pilgrimage.

The week consist of seven days. Múhammadans commence the new day from dusk.

Days of the week.

Itwár or Rabibár Sunday.
Pir or Somwár . Monday.
Mangal . Tuesday.
Budh . Wednesday.
Fum'arát . Thursday.
Fu'ma . Friday.
Sanichár . Saturday.

Sunday is a good day for naming a child, eating a new dish, wearing new clothes, learning a new lesson, beginning service and tilling land. It is a bad day to buy a horse or set out on a journey.

Monday is good for taking the first bath after recovery from illness, for sending a bride to her husband's house, for laying the foundation of a house, for entrusting anything to a person, for bartering animals and for travelling east.

Tuesday is good for eating a new dish, taking a recovery bath, giving any business in charge, and buying an animal. It is an ill day for travelling north and for buying a cow.

Wednesday is good for sending a bride to her husband's house, naming an infant, putting on new clothes, shaving, eating a new dish, learning a new lesson, tilling the ground, laying the foundation of a house, and changing a residence. It is bad for travelling north and buying a cow.

Thursday is good for the same works as Wednesday, but is bad for travelling south and for buying an elephant.

Friday is good for the same works as Wednesday and bad for buying goats.

Saturday is good for the same works as Wednesday, and bad for travelling east or buying a camel.

The arrangements for cooking and messing Musalmáns are the same as for Maráthas. Utensils are *kalaied* or tinned before use. There is no objection to aluminium.

The names of the different cooking utensils and their respective uses are as follows:—

- : Receptacles for holding water :—*Deghcha, Gháda.*
- : Plates, or dishes :—*Khom, thála, tháli.*
- : Iron plates, for making *chapátis* :—*Táwa.*

Cooking pots:—*Bhagóna, deggha.*

Lota for water:—*Lota.*

Spoons:—*Chamcha, donga, kabgir.*

Dishes:—*Katora.*

For washing hands after a meal:—*Tasht or chelamchi.*

Festivals.

Name of festivals.	HOLIDAYS.		By whom observed.
	Government.	Regimental.	
Lailat-ul-Kadr	1 day .	1 day .	Sunni and Shiáh.
Rámázán 'Id or 'Id-ul-Fitr	2 days .	2 days .	"
Bakri 'Id or 'Id-uz-zuha	1 day .	1 day .	"
Muharram or Ashura	2 days .	4 days .	"
Bára Wafát or 'Id Maulúd	1 day .	1 day .	Sunni.
Jilan	ditto .	ditto .	"
Miraj-i-Múhammad	ditto .	... .	"
Mahim Fair	ditto .	*1 day .	"
Shab-i-bárat	ditto .	ditto .	"
Katli Imám Ali	ditto .	... .	Shiáh.
'Id Gadir	ditto .	... .	"
Chihlum	ditto .	... .	"
Katli Imám Hasan	ditto .	... .	"
'Id Maulúd	ditto .	... .	"
Ashura . . . . .	... .	1 day .	Sunni.
Akhri Charsambha . . . . .	... .	ditto .	...

* In Bombay only.

Leave.

The amount of leave necessary on the occasions given below is fairly accurate. It must be borne in mind that every regiment varies slightly:—

Days.

Birth, both near and distant relatives 12

	Days.
Marriage, near relatives 15 days, distant . . .	8
Death, both near and distant relatives . . .	12
Circumcision, no hard-and-fast rule.	

Religious Festivals.

Below will be found a short description of the festivals and holidays mentioned in the above list, with their approximate dates :—

Name of festivals.	Month in which it occurs.	REMARKS.
Lailat-ul-kadr (Night of Importance).	Rámázán . . .	This holiday falls on the night of the 27th day of the 9th Múhammadan month <i>Rámázán</i> . It was on this day that the <i>Kuraán</i> descended from Heaven and was revealed to Múhammad. This book is the Bible of the whole Musalmán community. The striking similarity between it and the Christian Bible practically proves that the Christian and Múhammadan religions sprang from one origin. The Múhammadans acknowledge this, but accuse the Christians and Jews of having perverted and corrupted the scriptures, <i>vide</i> following extract from the <i>Kuraán</i> by George Sale, Chapter IV, page 72: "Oh ye who have received the Scriptures, exceed not the just bounds in your religion, neither say of God any other than the truth. Verily Christ Jesus, the son of Mary, is the apostle of God, and his word, which he conveyed into Mary, and a spirit proceeding from him. Believe therefore in God and his apostles, and say not, there are three Gods; forbear this; it will be better for you. God is but one God." Also note to above, "namely, God, Jesus and Mary. For the Eastern writers mention a sect of Christians which held the Trinity to be composed of those three; but it is allowed that this heresy has been long since extinct. The passage, however, is equally levelled against the Holy Trinity according to the doctrine of the orthodox Christians who, as Al Beidawi acknowledges, believe the divine nature to consist of three persons, the Father, the Son, and the Holy Ghost; by the

Name of festivals.	Month in which it occurs.	REMARKS.
		<p>Father understanding God's Essence ; by the Son, His knowledge, and by the Holy Ghost, His life." During the whole month of <i>Rámásán</i>, Múhammadans are forbidden to break their fast before night. The reason why the <i>Rámásán</i> month was selected to fast in, is as follows :—A controversy took place in which it was decided that a month should be devoted to fasting, upon which a discussion arose ; it was finally settled that as the controversy took place in <i>Rámásán</i>, that month should be fixed upon. On the night of <i>Lailat-ul-Kadr</i> between 8 P.M. and midnight, they go to the mosques, which are illuminated, for prayers ; the <i>Maulvi</i> preaches a sermon and then the congregation disperses.</p>
The <i>Rámásán</i> 'Id or 'Id-ul-Fitr.	Shawwál	<p>This holiday is on the 1st day of the month <i>Shawwál</i> ; it is the first day of breaking fast after the month <i>Rámásán</i> described above. The Múhammadans dress up with true oriental magnificence and go to the mosques for prayers, after which a proces is formed with much beating of tom-toms, sowars, riding camels, horses and ges. There is much feasting and giving of alms (<i>Fitr</i>) to the poor, sweetmeats are distributed to friends ; in the evening fairs and <i>tamashas</i> take place. After the abstinence observed during the previous month, there is ally some danger of ill-effects following so much feasting on an empty stomach. In former times wars and forays which are suspended during the <i>Rámásán</i> are recommenced during the th of <i>Shawwál</i>.</p>
Bakri-'Id or 'Id-uz-zuha (Time of breakfast). Bakri in Arabic means a "bull."	Z'ul Hija	<p>This festival falls on the 10th of the Múhammadan 12th month <i>Z'ul Hija</i> and commemorates the substitution of a ram in place of Ishmael (Bible, I), whom Abraham was about to offer as a sacrifice. The following quotation is taken from page 337 of George 's translation of the <i>Kuraán</i> :— "Abraham said unto him, O my son, verily I saw in a dream that I should offer thee in sacrifice; consider therefore what thou art of opinion I d do</p>

Name of festivals.	Month in which it occurs.	REMARKS.
		<p>He answered : O my Father, do what thou art commanded : thou shalt find me, if God please, a patient person, and when they had submitted themselves to the divine will, and Abraham had laid his son prostrate on his face, we cried unto him, O Abraham, now hast thou verified the vision. Thus do we reward the righteous. Verily this was a manifest trial. And we ransomed him with a noble victim." "The victim" being the ram, the Múhammadans on this day are obliged to kill goats, sheep, cows and camels in commemoration of the sacrifice made by Abraham : one goat will suffice for one man, a cow or a camel for several people.</p>
Muharram or Ashura (Sacred ten days of Muharram).	Muharram	<p>The <i>Muharram</i> or <i>Ashura</i> holidays, also known as the <i>Tábut</i> holidays, occur in the Múhammadan month <i>Muharram</i> and last for ten days, the tenth day is the <i>Ashura</i>. They are in remembrance of the death of Husain, an <i>Imám</i>, one of the grand-sons of the Prophet Múhammad who was murdered by order of Yazid, the King of Kuffa, in Asia Minor, on the banks of the Euphrates. This king wanted Husain and his relatives to do him homage by kissing his hands, which Husain refused to do. So the king invited them to pay him a visit during which an altercation arose as to who should be the <i>Khalif</i>. A fight ensued which lasted for ten days ending in the defeat and slaughter of Husain and his relatives. <i>Tábuts</i> are representations of the tomb of Husain. Their connection with the <i>Muharram</i> may be gathered from the following :— Tamerlane, the Tartar Invader of India, used to visit Husain's tomb in Karballa annually. The pilgrimage was long and his own kingdom being in a disturbed state, his ministers dissuaded him from undertaking it. In order to console himself, he made a <i>Tábut</i> resembling the tomb and worshipped it instead. He also gave alms to the poor and maimed in the name of Husain. Some sects of Múhammadans, and even Hindus of low caste, during the <i>Muharram</i>,</p>

Name of festivals.	Month in which it occurs.	REMARKS.
		<p>paint yellow and black stripes on their bodies and faces and pretend they are tigers; they also get up as clowns or buffoons and wander about asking for alms. On the night of the 9th day (<i>Katal-ka-rát</i>) the <i>tábuts</i> and <i>panjahs</i> (resembling the palm of the hand with outstretched fingers) are paraded round the streets with torches and tom-toms; after midnight they are taken back to their sheds. On the 10th or last day, the <i>tábuts</i> are brought out in procession and taken to the river or pond and are thrown into the water; native sweets are flung on the <i>tábuts en route</i>. Offerings are made to various <i>tábuts</i> on this day in fulfilment of vows taken during the year, promising that if benefit be derived from some transaction so much will be offered to a <i>tábut</i>. <i>Shiáh</i> <i>Múhammadans</i> do not rejoice on this day, they regard it as a day of mourning for their <i>Imám</i> Husain, and dress in black. Serious conflicts used to take place between the festival observers and mourners; <i>Shiáhs</i> object altogether to <i>tábuts</i>. <i>Sunnis</i> believe there are four <i>Khalifas</i>, i.e., successors of <i>Múhammad</i>. They were, during his lifetime, his friends and helped him in the propagation of his religion; their names are <i>Abû Bakur</i>, <i>Oosmán</i>, <i>Oomar</i> and <i>Ali</i>, the last being the son-in-law of the Prophet <i>Múhammad</i>. The <i>Sunnis</i> maintain that, after the death of <i>Múhammad</i>, <i>Abû Bakur</i> became the <i>Khalif</i>, but the <i>Shiáhs</i>, on the other hand, say that <i>Ali</i> alone succeeded the Prophet, and exclude the other three.</p>
Bára Wafát	Rabi I.	<p><i>Bára Wafát</i> means the great death and '<i>Id Maulúd</i> the natal festivity. The <i>Sunnis</i> and <i>Shiáhs</i> differ on this point, vide '<i>Id Maulúd</i> (II). By a singular coincidence the birth and death of <i>Múhammad</i> occurred on the same day of the year, the 12th day of the third month, <i>Rabi-ul-awal</i>. The <i>Sunni</i> <i>Múhammadans</i> on the night of the 13th illuminate the mosques and recite special prayers; the day is observed as a fast which may not be broken till</p>

Name of festivals.	Month in which it occurs.	REMARKS.
		<p>dusk. The <i>Shiáhs</i> celebrate the birth of Múhammad and attend for prayers at the mosque, but they do not fast. The Múhammadans start the new day from dusk; this is apt to make the dates appear confused. The <i>Hejira</i> night of the 13th day would in this case be the Gregorian night of the 12th day.</p>
Jilan	Rabi II. . . .	<p>This holiday takes place on the 11th of the 4th month <i>Rabi-ul-akhar</i>, and is held in veneration of Shaikh Abdul Kádír, a grandson of the Prophet Múhammad. He was an inhabitant of the village Gilan or Jilan near Baghdad, and was reckoned a great saint and a learned man (<i>Sufi</i>). He had no less than ninety-six names; <i>Pirani Pir</i> (the Most Reverend) and <i>Dastagir</i> (Giver of Helping Hand) were two of his commonest titles. He was buried near Baghdad. On this day the mosques are decorated with lights, and special prayers recounting the virtues of this saint are made, the congregation are exhorted by the <i>Maulvis</i> to follow in his footsteps. Cooked food is given in charity to poor co-religionists and <i>fakirs</i> (religious mendicants). During plague and cholera epidemics a large green banner is carried in procession in his name in order to stay the progress of the disease. Vows made in hope of offspring during the year are fulfilled on this day.</p>
Miraj-i-Múhammad	Rajjab	<p>The <i>Miraj-i-Múhammad</i> is in commemoration of the Prophet Múhammad's ascent into heaven; the ascension is supposed to have taken place on the 27th night of the month of <i>Rajjab</i>. The Angel Gabriel is said to have appeared before the Prophet with the message that God desired to see him; thereupon Múhammad mounted on his famous horse <i>Bourak</i> and ascended to heaven. Some of the Prophet's followers were inclined to think that he had dreamed this, but their doubts were removed by Abú Bakur bearing testimony to the truth of it. The day is passed partly in prayer and partly in rejoicing. At night the people resort to the mosque, where special prayers are offered.</p>

Name of festivals.	Month in which it occurs.	REMARKS.
Mahim Fair . . .	...	An illustrious and pious Múhammadan called Makhdum Sháh was buried in Mahim, a town near Bombay. Pilgrims annually visit his tomb and in order to supply their wants, merchants open booths in the place. The fair has now become an important annual event attended not only by Múhammadans but also by Christians, Parsees and Hindus. It lasts about a week. The Nawáb of Janjira sends every year a handsome shawl to be placed on the tomb and money in aid of the fair.
Shab-i-bárat . . .	Shâbân . . .	<i>Shab</i> means night and <i>bárat</i> the 14th day. This holiday is on the 14th day of the 8th Múhammadan month of <i>Shâbân</i> . Offerings and oblations are made in the names of deceased relatives. Amir Hamza, the uncle of the Prophet, was murdered on this day by a woman whose father had been killed in a battle against Hamza. It is believed that God, with the assistance of his recording angels, on this day distributes wealth, honour and corn for the coming year to all his created beings. At night the mosques are illuminated and special prayers of penitence are made by all the faithful. The <i>Maulvis</i> preach sermons and read passages from the <i>Kuráán</i> . Alms and food are given to the poor and maimed.
Kath Imám Ali . . .	Rámázán . . .	This holiday is passed by the <i>Shiáhs</i> in mourning, giving charities and feeding the <i>fakirs</i> in the name of Ali; they abstain from food during the whole day. Imám Ali, as has been mentioned in a previous account, is considered, by the <i>Sunnis</i> , the fourth, and by the <i>Shiáhs</i> the first <i>Khalifa</i> . During Ali's <i>Khalifate</i> , Mavia, the King of Sham (modern Egypt) and some part of Asia Minor, sought to oust him; Mavia's Minister also aspired to the <i>Khalifate</i> in the event of Mavia's death. A bitter feud arose which lasted for many years until finally about five thousand people conspired together to kill the three claimants and so end the struggle. They selected the 19th day of <i>Rámázán</i> to do the deed and succeeded in killing Ali, whom they found engaged in prayer in

Name of festivals.	Month in which it occurs.	REMARKS.
		the Kuffa Masjid. Mavia received a blow in the back from which he recovered. The minister had either got wind of the affair or was sick and so he did not accompany the king as usual, but sent a substitute, who was slain in his place. The actual murderer of Ali was Abdul Rahiman bin Muljim Muradi. He was instigated by a woman with whom he was in love, whose brothers had been killed fighting with Ali in the battle of Bidr. Ali's death occurred in the 40th year of the <i>Hejira</i> .
'Id Gadir . . .	Z'ul Hijja . . .	The ' <i>Id Gadir</i> is a festival observed exclusively by the <i>Shiáh</i> Múhammadans. Gadir is a place between Mecca and Medina, where, as is maintained by the <i>Shiáhs</i> , the Prophet Múhammad was informed by the Angel Gabriel that, as his days were numbered, it would be advisable for him to select some person to succeed him as the first <i>Khalifa</i> , adding that the Prophet's son-in-law Ali was in every way a suitable person, to which proposal the Prophet consented. The festival is observed on the 19th of the 12th Múhammadan month <i>Z'ul Hijja</i> . The difference between the <i>Shiáhs</i> and the <i>Sunnis</i> is that the former maintain that Ali succeeded Múhammad, whilst the latter are in favour of Abú Bakur. On this day the <i>Shiáhs</i> , in the early morning, attend the mosques for prayer; during the day a good deal of merry-making goes on. The customary alms and food are given to the poor.
Chilum . . .	Safar . . .	<i>Chilum</i> (i.e., 40th) is the fortieth day after the death of Husain, the grandson of the Prophet Múhammad. It is customary among the Múhammadans to perform certain ceremonies on the 40th day after the death of a person. The <i>Shiáhs</i> observe this holiday by feeding <i>fakirs</i> and giving in charity in the name of Husain; they mourn and pray during the day. It occurs on the 21st of the month of <i>Safar</i> .
Katli Imám Hasan .	Safar . . .	This holiday occurs on the 28th day of the month of <i>Safar</i> . It is observed in memory of Hasan (brother of Husain),

Name of festival.	Month in which it occurs.	REMARKS.
		one of the grandsons of Múhammad. The day is passed in mourning, alms are given to the poor and <i>fakirs</i> are fed. Hasan succeeded his father, Ali, as <i>Khalifa</i> , but the office was somewhat in abeyance, as a mutual agreement had been made between him and King Yazid, the son of Mavia, to the effect that whoever died first should be succeeded by the survivor. Yazid, in order to get rid of his rival, instigated Joda, Hasan's wife, to poison him. It is said that several doses proved ineffectual but finally he succumbed. He died at Medina in the <i>Hejira</i> year 50.
'Id Maulúd (II)	...	The 'Id Maulúd has already been described amongst the Sunni holidays. There is a difference of five days between the <i>Sunni</i> and <i>Shiáh</i> dates. This being so, there is no occasion for the <i>Shiáhs</i> to mourn over the death of Múhammad, as they maintain that Múhammad was born on the 17th day of <i>Rabi-ul-awwal</i> (<i>Shiáh 'Id Maulúd</i>) and died on the 12th day of the <i>Bára Wafát</i> (<i>Sunni 'Id Maulúd</i>). The <i>Shiáhs</i> regarding this festival as Múhammad's natal day spend it in festivity.
Akhri Charsambha	Safar . . .	The last Wednesday of <i>Safar</i> is observed as a festival by most Musalmáns. On this day, the Prophet, being slightly better of the disease which caused his death, took his last bath. Among devout Musalmáns, it is customary on this day to write texts from the <i>Kuraán</i> on slips of paper, then wash off the ink in water, and drink it to obtain immunity from misfortunes. The day is observed as a holiday and is spent in prayer and amusement.

NOTE.—From continued residence in Máháráshthra, Dekhani Musalmáns have assimilated themselves, in many ways, with its inhabitants. In consequence, the chapters on Maráthas apply equally to them as regards manners, habits and way of living. It can be readily understood that two distinct classes, such as these are from origin, will amalgamate in process of time. This must be borne in mind when this chapter is considered.

SUPPLEMENT.

SHIVÁJI.

NO work on Maráthas, however trivial, can be considered complete without a sketch of the Life of Shiváji, the founder of the Marátha Nation.

In the sixteenth century, the Bhonslés, a Marátha family, held several Pátelships under the Ahmednagar Government; their principal residence, however, was at the village of Ellora, near the celebrated Caves of that name and the Fortress of Daulatábád, in the Nizám's Territory. Bábji Bhonslé had two sons, Máluji and Vituji. The former was married to Dipa Bhai, sister of Jagpál Raó Naik Nimbálkar, Deshmukh of Phaltan. In 1577, by the interest of one Lukhji Jádhaó Raó, he was entertained in the service of Mortijáh Nizám Sháh, with a small party of horse. For many years he had no issue, a great misfortune among Hindus. He was a rigid votary of Máhádeo and the Goddess *Devi Bhaváni*, of Tuljápúr, was the *kulswámi** of the family. Both had been invoked, in vain, to grant an heir. Sháh Sharif, of Ahmednagar, a celebrated Múhammadan saint or *pir*, was then engaged to offer up prayers to this desirable end. Shortly after, Máluji's wife gave birth to a son. In gratitude to the *pir*, for his supposed benediction, the child was called Sháh after him, with the Marátha adjunct of respect, *ji*, in the ensuing year, a second son was, in like manner, named Sharifji. Sháhji was born in 1594.

Máluji Bhonslé was a man of considerable ability and industry acquitting himself well when called on to perform any duty. He thus attained distinction and was always much noticed by his first patron Jádhaó Raó. On the occasion of the celebration of the *Holi* in 1599, Máluji visited Jádhaó Raó accompanied by his eldest son, Sháhji, a remarkable fine lad, of whom Jádhaó Raó took much notice. He good-naturedly called the boy towards him and seated him beside his little daughter Jiji, aged 3 or 4 years. The children began to play together, when Jádhaó Raó, in the joy of his heart, thoughtlessly asked his daughter "Well, girl, wilt thou take this boy as thy husband?" and observed, in the same strain to the company, "They are a fine pair." Máluji then rose up, saying,—*"Take notice, friends, Jádhaó has this day become a contracting party with me in marriage,"* to which

* *Kulswámi* is the tutelar divinity of a race or tribe, the guardian God or Goddess, the family priest or spiritual director.

some of those present assented, while Jádhaó seemed astonished and was mute. Jádhaó Raó endeavoured to smooth the matter over, but Máluji stuck to his point.

Máluji Bhonslé, by some means or other, became possessed of wealth.

Prophecy regarding Máluji's descendants.

It was said that the Goddess *Bhaváni* appeared before him and revealed the existence and locality of the treasure, declaring that "there shall be one of thy family who shall become a king: he shall be endowed with the qualities and attributes of *Sambh* (*Máhádeo*); he shall re-establish and preserve justice in *Máharáshthra*, and remove all that molest *Bráhmans* and violate the temples of the gods; his reign shall form an epoch, and his posterity shall mount the throne for 27 generations."

Máluji employed his wealth in the purchase of horses and in public and

Sháhji's marriage.

charitable works. He was not diverted, however, from his favourite scheme of being connected with Jádhaó Raó's family. His cause was espoused by his brother-in-law, Jagpál Naik Nimbálkar of Phaltan. The chief objection to him was his rank. This was overcome by his wealth and by raising him to the command of 5,000 horse, with the title of Máluji Rája Bhonslé. The forts of Shivner and Chákan, with their dependent districts, were placed in his charge, and the *parganahs* of Poona and Supa made over to him in *jághir*. Every obstacle being now removed, the marriage of Sháhji and Jiji Bhai was celebrated with great pomp in 1604.

In 1630, Sháhji married into the Mohité family. Jiji Bhai resented this and retired to her own relations.

By Jiji Bhai, Sháhji had two sons, Sambhaji and Shiváji. The elder

Birth of Shiváji.

was his father's favourite and accompanied him from early infancy, but the younger remained with his mother. Shiváji was born in the fort of Shivner, near Jánar, north of Poona, in May 1627. During the turbulent period in which his childhood was passed, he narrowly escaped, on several occasions, from falling into the hands of the *Múhammadans*.

It is probably due to the fact of the estrangement between Sháhji and

Shiváji's marriage.

Jiji Bhai, owing to his second marriage, that Shiváji did not see his father from 1630 to 1636. Jiji Bhai accompanied Sháhji to Bijápúr and remained there till Shiváji's marriage with Suiyi Bhai, daughter of Nimbálkar, took place, after which she returned to Poona, taking Shiváji with her.

Sháhji left the care of his family at Poona to one Dádáji Konedeo, an

Shiváji's early training.

astute *Bráhma*n, who gave the son of his master such an education as was proper to his

birth. In those days, Maráthas could seldom read or write; they considered it undignified and left learning to *karkoons*. Shiváji could never write his name: he was a good archer and marksman, skilled in the use of the spear and of the various swords and daggers common in the Dekhan. His countrymen have always been celebrated for horsemanship; in this he excelled. He was fully instructed in all the ceremonies and observances enjoined by the rules of his caste. The fabulous exploits detailed in the *Máhábhárat*, the *Rámáyan* and the *Bhagwat* were his delight. His partiality for *kathas** was so great that he incurred great danger in his anxiety to be present during an entertainment of that description.

The religious and natural feelings of a Hindu were strongly implanted in Shiváji and he early imbibed a rooted hatred to the Múhammadans. From about his sixteenth year he began to associate with persons of lawless habits and to talk of becoming an independent *polygar*.† This brought forth remonstrances from his guardian, Dádáji Konedeo, and he was obliged to be more careful. He was, however, frequently absent in the Konkan for days together. Dádáji endeavoured to wean him from these tastes by confiding the affairs of the *jághir* to him. This led to his paying and receiving visits among the respectable Maráthas near Poona. By his obliging and conciliatory manners he obtained the general good-will of that part of the country, although it was whispered, even then, that he was a sharer in the gang robberies committed in the Konkan.

Shiváji was always partial to the *Máwalis*. In spite of their stupid appearance, he observed they were active and intelligent in anything to which they were accustomed and faithful in situations of trust. He was accompanied on his excursions by those in Dádáji's service and became extremely popular, not only with them, but with the whole of their countrymen in the Máwals. In his visits to these valleys and to the different parts of Ghát-Máhta and the Konkan, he grew familiar with the paths and defiles of that wild tract, a knowledge which he made use of later.

The hill forts under the Múhammadans were much neglected. They were seldom garrisoned by Múhammadans owing to their insalubrity, especially during

* A *katha* is a legend of the exploits of some god related with music and singing and with embellishing marvels, invented at the moment, forming a public entertainment.

† *Polygar* literally means "defender of a fort." It is derived from the Tamil word "*paliyam*" a fort and "*karan*" a defender. It was originally applied to semi-independent chiefs in mountainous and woodland districts in Southern India.

the rains. They had always been reduced with extraordinary facility and were accordingly estimated. Shiváji noted all this.

Shiváji's first three military adherents were Yesáji Kank, Tánáji Málosré and Báji Phasalkar ; with these three

Shiváji's first exploits.

he obtained possession of Torna, a hill fort exceedingly difficult of access, 20 miles west of Poona, by collusion of the *killidar*, in 1646. Shiváji pretended he was acting to the advantage of the Bijápur Government, but took care to strengthen his position. While digging up ruins in the fort, hidden treasure was discovered, which was attributed to a miracle worked in his favour, by *Bhaváni*. With this, arms and ammunition were purchased and the fort of Rájgarh, three miles south-east of Torna, built. On this coming to the ears of the Government, suspicion fell on Sháhji, who was asked to explain his son's doings. He replied to the effect that he was probably doing his best to improve Government property. He also wrote to Dádáji Konedeo on the subject. Dádáji counselled Shiváji to desist from his designs. Shortly afterwards Dádáji expired, but, prior to his death, he sent for Shiváji and advised him to prosecute his plans for independence ; to protect Bráhmans, kine and cultivators ; to preserve Hindu temples from violation ; and to follow the fortune which lay before him.

Shiváji reported Dádáji's death to his father. When requests were

His next steps.

made for arrears of revenue, evasive answers were sent. Shortly after this, Shiváji sur-

rounded Supa with his Máwalis and acquired it.

He also obtained Kondáneh, now known as Singarh, by bribing the Múhammadan *killidar*. Purandhar was also acquired by treachery, but he reduced the *killidars* by grants of *Inám* villages. In this manner he obtained possession of the tract between Chákan and the Nira without attracting much attention.

Shiváji still continued to prosecute his plans and to collect and arm

Plunders treasure.

his Máwalis. In 1648, he attacked a large convoy of treasure *en route* from Kalyán to

Bijápur, divided the spoil among his horsemen and conveyed it to Rájgarh. This completely unmasked his designs, but the news had scarcely reached the Capital when Shiváji obtained possession of several more forts.

It is said that Shiváji pursued the following methods to obtain pos-

Method of obtaining possession of forts.

session of forts. The villagers in the vicinity of hill forts usually contributed a quantity of leaves and grass for the purpose of thatching

the houses in the fort. His adherents, having corrupted one or two

persons of the garrison, a party of them, each loaded with a bundle of grass, having his arms concealed below it, appeared at the gate in the dress of villagers, to deposit, as they pretended, the annual supply ; admittance being thus gained, they surprised the garrison and possessed themselves of the fort.

At about this period Shiváji also obtained possession of Kalyán.

Sháhji made a prisoner. Bijápur now began to grow anxious, and suspicion fell on Sháhji, his father, who was absent in the Carnatic, as the inciter. He was made a prisoner, by treachery, through the instrumentality of Báji Ghoreparé of Mudhol and confined. Shiváji appealed to the Moghals, and, through the good offices of Sháh Jehán, Sháhji was released and Shiváji obtained a *mansub* of 5,000 horses.

Shiváji kept fairly quiet during the four years his father was detained a prisoner at Bijápur. An attempt was made on Shiváji's life. An attempt was made on his life by one Báji Shámraji, but was unsuccessful.

On the return of Sháhji to the Carnatic in 1653, and while the Bijápur Government was occupied in the disturbances taking place there, Shiváji began to devise new schemes for possessing himself of the whole of Ghát-Máhta and the Konkan. With this end in view, he defeated the Rája of Jaoli and annexed his territory. In 1656, he built the fort of Pratápgarh upon a high rock near the source of the Krishna. Hitherto he had confined his usurpations and ravages to Bijápur Territory, but, becoming daring

Pratápgarh built. by impunity and invited by circumstances, he ventured to extend his depredations to the Imperial districts, and in 1657 he surprised and plundered Jánnar.

In 1658, owing to adverse circumstances and in order to keep Bijápur in check, Aurangzebe consented to Shiváji taking the Konkan. To effect this, a force was sent against the Sidi of Janjira, but it was repulsed.

In 1659, the Bijápur Government became sensible of the necessity of making an active effort to subdue him. For this purpose a force of 5,000 horse, 7,000 choice infantry and a good train of artillery was despatched under a Dekhani Múhammadan named Afzúl Khán, who pompously declared that he would bring back the insignificant rebel and cast him in chains under the footstool of the throne.

On the arrival of this force at Wai, Shiváji retreated to Pratápgarh and sent most humble messages to Afzúl Khán saying he would surrender the whole country if, by so doing, it were possible to assure himself of his favour. Afzúl Khán was aware of the intricate nature of the country, and consequently did not wish to advance through it; instead, he sent an envoy, a Bráhmaṇ, Puntóji Gópináth, with suitable attendants to Pratápgarh. On his arrival he was met by Shiváji, when an interview was held and matters discussed. At night, Shiváji visited Puntóji, for whom accommodation had been purposely provided at some distance from the rest. He addressed him as a Bráhmaṇ, his superior. He represented that "all he had done was for the sake of Hindus and the Hindu faith; that he was called on by *Bhaváni* to protect Bráhmaṇs and kine, to punish the violaters of their temples and gods, and to resist the enemies of their religion; that it became him, as a Bráhmaṇ, to assist in what was already decreed by the deity; and that here, amongst his caste and countrymen, he should hereafter live in comfort and affluence." These arguments he seconded with presents and promises and completely won over Puntóji. It was then arranged that Afzúl Khán should be invited to have an interview with Shiváji. An agent was accordingly despatched to Afzúl Khán, who represented Shiváji as in great alarm, and an interview was agreed upon.

Shiváji prepared a place below Pratápgarh by cutting down the jungle and making a road for the approach of Afzúl Khán. He ordered up troops from the Konkan, mostly Máwali Infantry, and communicated his plans to Tánáji Málosré. The troops were concealed in the jungle, and the signal for the commencement of action agreed upon.

Fifteen hundred troops accompanied Afzúl Khán to within a few hundred yards of Pratápgarh, where they halted for fear of alarming Shiváji. Afzúl Khán, dressed in a thin muslin garment, armed only with his sword, and attended by a single armed follower, advanced in his palanquin to the appointed *rendez-vous*.

Shiváji made preparations as if resolved on some meritorious though desperate action. Having performed his ablutions with much earnestness, he laid his head at his mother's feet and besought her blessing. He then arose, put on a steel chain cap and chain armour under his turban and cotton gown, concealed a crooked dagger, or "*bichwa*" (scorpion), in his right sleeve,

and on the fingers of his left hand he fixed a "*wághnakh*" or tiger's claws.* Thus accoutred and accompanied by his tried friend, Tánáji Málosré, he proceeded to meet Afzúl Khán. During his advance he showed signs of alarm by halting every now and again, which was intensified by his diminutive size.

Afzúl Khán advanced towards Shiváji; they were introduced and, in

Murder of Afzúl Khán.

the midst of the customary embrace, Shiváji disembowelled Afzúl Khán with the *wághnakh*

and, before assistance could reach him, the blow was followed up by the dagger. Afzúl drew his sword and directed a blow at Shiváji, which was futile owing to his chain armour. Sayyid Bundu, Afzúl's attendant, made a gallant effort, which, however, was of little avail against two such swordsmen as Shiváji and Tánáji. Afzúl Khán's head was severed and carried in triumph to Pratápgarh. The necessary signals were given when the Máwalis fell on the Bijápur troops, whose rout was complete. Several Maráthas, in the employ of Bijápur, who were taken prisoners, entered Shiváji's service, owing to the good treatment they received.

This success, among a people who cared little for the means by which

Result of the success.

it was attained, added to the loot obtained, greatly raised Shiváji's reputation.

After this, Shiváji attacked and took Panálla and Páwangarh and plun-

Builds forts in the Konkán.

dered some villages as far as the neighbourhood of Bijápur. He also marched to the coast and

levied contributions from Rájápur. A force was sent against him from Bijápur, when he imprudently shut himself up at Panálla and withstood a siege for some time. He, at last, escaped through stratagem, and proceeded to carry out a campaign, in person. To aid him in this, he built forts at Rairi and Sindidrug or Málwán and rebuilt or strengthened those at Kolába, Severndrug and Viziádrug.

At the conclusion of these events, Sháhji visited Shiváji, being received

Sháhji visits Shiváji.

with much pomp and great respect. After some weeks spent in conviviality, Sháhji

returned to Bijápur, taking many presents for the King from Shiváji.

Shiváji transferred his Capital from Rájgarh to Rairi, renamed by him

Change of Capital.

Raigarh, it is said, by Sháhji's advice. He now possessed the whole of the Konkán from

Kalyán to Goa; and Konkán-Ghát-Máhta from the Bhima to the Warna.

* A small steel instrument made to fit on the fore and little finger. It has three crooked blades, which are easily concealed in a half-closed hand, and is a weapon well-known among Maráthas.

He had an army of 50,000 foot and 7,000 horse, and his power was formidable. A truce with Bijápur gave him an opportunity of directing it against the Moghals.

At this period Shaisté Khán was despatched with a considerable force against Shiváji. He occupied Poona and besieged and took Chákan. Shiváji turned his attention to Súrat, which he plundered, though the English and Dutch did not suffer much.

In January 1664, Sháhji died from the result of an accident when out hunting. Shiváji took this opportunity to assume the title of Rája and strike coins in his own name.

In October he attacked some Moghal ships conveying pilgrims to Mecca, which greatly incensed Aurangzebe.

Pilgrim ships attacked. In February 1665, Shiváji proceeded on a naval raid down the coast.

It was the only expedition of this kind that Shiváji makes a naval raid. he ever attempted. On the return voyage considerable delay occurred, owing to the prevalence of storms and gales, attributed by him to the displeasure of his tutelary goddess at the expedition, which he never repeated.

Aurangzebe now began to realize the danger of the Marátha power and sent an expedition against Shiváji under Mirza Rája Jai Singh, a Rájput prince, and Dileré Khán, an Afghán.

Aurangzebe sends an expedition against Shiváji.

Shiváji is said to have been warned by *Bhaváni* in a dream that he could not prevail against a Hindu prince and, being of a superstitious nature, he concluded that temporizing would prove more successful.

Shiváji resolves not to war against the Moghals.

He consequently entered into negotiations, in which he tendered his services to the Moghals and received an invitation to proceed to Delhi. By these means his territory became greatly circumscribed.

In March 1666, accompanied by Sambhaji, 500 choice horse and 1,000 Máwalis, Shiváji set out for Delhi. On arrival there he considered he was not received with the honour and respect to which he thought he was entitled. He showed resentment at these indignities before Aurangzebe, who declined to see him further at court. He was then practically made a prisoner. To escape he resorted to cunning. During his confinement he lived and paid several visits to the various nobles around the court. He then feigned sick and received treatment from physicians. On his supposed recovery he gave charities to the Bráhmans and pre ts

Shiváji visits Delhi, is made a prisoner and escapes.

to the physicians. These were made up in several long baskets. After this had continued some time, Shiváji placed Sambhaji in one basket and got into another himself, and they were thus conveyed by his servants past the guards to an unfrequented spot. Here they got out, mounted a horse and reached Muttra the next day, where they were met by several Bráhmans and his faithful friend, Tánáji Málosré. Sambhaji remained behind, but Shiváji proceeded on his way, reaching Raigarh, after many vicissitudes, in December. When escaping, in order to deceive the guard, he placed one of his servants in his bed, consequently it was not discovered till he had gone some distance.

On his return to the Dekhan, Shiváji found his interests had not altogether been forgotten during his absence: he Repossesses himself of forts and districts. was thus able to quickly repossess himself of the forts and districts he had been called upon to cede on proceeding to Delhi. Aurangzebe was naturally much incensed by these events.

The years 1668-69 were those of the greatest leisure in Shiváji's life, and during them he busied himself in attending to the civil and military government of his domains. A short description of some of his military arrangements will now be given.

The foundation of his power was his infantry. His occupation of the hill forts gave him a hold on the country and a place of deposit for his plunder. His Shiváji's infantry. cavalry had not as yet spread the terror of the Marátha name. The infantry was raised in Ghát-Máhta and the Konkan: those of the former tract were called *Máwalis*, those of the latter *Hedkaris*. These men brought their own arms for which Government supplied ammunition. Their dress was a pair of short drawers reaching half-way down the thigh, a strong narrow band tightly girt about the loins, a turban and sometimes a cotton frock. Some wore a cloth round the waist, which could be used as a shawl.

Their arms consisted of a sword, shield and matchlock. Some of the *Hedkaris*, especially those from Sáwantwári, Infantry arms. used a species of fire-lock. Every tenth man, instead of fire-arms, carried a bow and arrows for use in night attacks and surprises, when the use of fire-arms was prohibited or kept in reserve. The *Hedkaris* excelled as marksmen, and the *Máwalis* for desperate attack sword in hand. Both possessed an extraordinary facility for climbing precipices and scaling rocks.

To every ten men there was a *naik*, to every fifty a *havaladar*. The commander of one hundred was termed *Jumladar*, and of a thousand *ek-hasári*. Organisation.

There were also officers of five thousand, between whom and the *sur-nóbat*, or chief commander, there were no mediums.

The cavalry was of two kinds, *viz.*, *Bárghirs* and *Silahdárs*. The *Bárghirs* were usually mounted on horses, the property of the State. These were known as *Págah*, and in them Shiváji placed great trust and reliance.

The Marátha horsemen wore a pair of tight breeches covering the knee, a turban, which many fastened by passing a fold under the chin, a frock of quilted cotton and a cloth round the waist, with which they generally girt on their swords in preference to securing them with their belts.

The horseman was armed with a sword and shield ; a proportion carried matchlocks. The great national weapon was the spear, in the use of which, and the management of their horses, they evinced both grace and dexterity. The spearmen had generally a sword and sometimes a shield, but the latter was unwieldy and was only carried in case the spear should be broken.

Over every twenty-five horsemen there was a *haval-dár*. To one hundred and twenty-five a *júmladár*, and to every five *júmlas*, or 625, a *súbhedár*. Every *súbhé* had an accountant and auditor of accounts, invariably *Bráhmans* or *Prabhús*. To the command of every ten *súbhés*, rated at 5,000, there was a commander styled *páñch-hazári*. There was no officer superior to the commander of 5,000, except the *sur-nóbat*, as in the infantry.

Every *júmla*, *súbhé* and *páñch-hazári* had an establishment of news-writers, avowed spies and secret intelligencers.

Shiváji took an immense amount of interest in his retainers and, in the early part of his career, inspected all men offering themselves for entertainment personally.

Máwalis enlisted merely on condition of getting a subsistence in grain. Infantry received from Rs. 3 to Rs. 9 per man, *Bárghirs* Rs. 6 to Rs. 15 and *Silahdárs* from Rs. 18 to Rs. 36. Plunder was the property of the State. "To plunder the enemy" was, to the Maráthas, synonymous with victory.

Shiváji gave instructions that cows, cultivators and women were never to be molested: nor were any but rich *Múhammadans*, or *Hindus* in their service, who could pay a ransom, to be made prisoners ; otherwise plundering could be carried on. No soldier was permitted to be accompanied by a female follower in the field, on pain of death.

The horses were subsisted, during the fair season, in the enemy's country; during the rains they were cantoned near *kúrans* (grass lands) under the protection of some fort where grass and grain had been laid in to supply them.

Subsisting horses.

The *Dasehra*, which marks the close of the monsoon, was always observed with great pomp. At this time the troops were reviewed, accounts closed and a check made of all arms, accoutrements, etc. All matters were settled up and a fresh start made.

The Dasehra.

The person in charge of each fort was known as a *killidár* or *havalidár*, under whom there were one or more *surná-bats*.* Every fort had a head clerk and a commissariat officer. Orders in respect to ingress and egress, rounds, watches and patrols, care of water, grain, stores and ammunition were most minute. The garrison sometimes consisted partly of ordinary infantry, but, independent of them, each had a separate and complete establishment. It consisted of Bráhmans, Maráthas, Rámóshis, Mbárs and Mángs, the whole termed *Garhkaris*. The Rámóshis, Mbárs and Mángs were employed on outpost duty: they brought intelligence, watched all paths, misled enquirers or cut off the enemy's stragglers. The *Garhkaris* described the fort as their mother and it possessed the advantage of providing employ for old and meritorious soldiers.

Forts.

Shiváji's civil administration was equally good; on it he expended much care and forethought. No branch of it escaped his attention, either religious, revenue or judicial.

Civil administration.

After a spell of peace, Shiváji once more became active. His first steps were to recover Singarh and Púrandhar, two most important fortresses. An account of the capture of the former is given here, as it shows the daring spirit possessed by his soldiers, a spirit that has not yet died out from their offspring.

Shiváji resumes activity.

Singarh is situated on the eastern side of the great Sáhyádri Range, near the point at which the Púrandhar Hills branch off into the Dekhan. With these hills it only communicates on the east and west by very high narrow ridges, while on the south and north it presents a huge and rugged mountain, with an ascent of half a mile, in many parts nearly perpendicular. After

Capture of Singarh.

* *Fort Surnábat* commanded a face under the governor of the Fort. They must not be confused with the *Surnábat*, who was a Chief Commander of Cavalry or Infantry.

arriving at this height, there is an immense craggy precipice of black rock, upwards of 40 feet high ; surmounting the whole, there is a strong stone wall with towers. This was occupied by Rájputés, who fancied it impregnable and were consequently negligent. From the summit, when the atmosphere is clear, is seen to the east the narrow and beautiful valley of the Nira ; to the north a great plain unfolds itself, in which Poona is a conspicuous object. To the south and west appear boundless masses of rolling mountains, lost in the blue clouds, or mingled by distance with the sky, in which quarter lies Raigarh. Shiváji laid a plan for surprising the place. The faithful Tánáji Málosré, whom he consulted, offered to take it with 1,000 Máwalis and accompanied by his brother, Suryáji. This party set out "on the ninth night of the dark half of the moon, in the month *Mágh*" (February) from Raigarh, directed by Tánáji, by different paths uniting near the fortress but only known to themselves. The men were divided, one-half remaining behind with orders to advance, if necessary, while the others lodged themselves at the foot of the rock unseen. Selecting a part most difficult of access, one man mounted the rock, made fast a rope ladder, by which the remainder followed, and laid down as they arrived. Scarce 300 had obtained a footing when the garrison appeared alarmed. One man advanced to ascertain what was occurring. A deadly arrow answered his enquiries. The noise of running to arms induced Tánáji to push forward at once. A desperate conflict ensued. The Máwalis, though out-numbered, were gaining ground, when Tánáji fell. They then lost confidence until his brother, Suryáji, rallied them, telling them the ropes were destroyed and now was the time to prove themselves Shiváji's Máwalis. Thus encouraged, they returned with a resolution nothing could withstand, and with their usual war cry, "*Har ! Har ! Máhádeo !*" they soon found themselves masters of the fort. Their loss was estimated at one-third their number or 300, while the morning disclosed 500 Rájputés dead or wounded. The preconcerted signal of success, *viz.*, setting a thatched house on fire, intimated the news to Shiváji, who was deeply concerned at the loss and exclaimed : "The den is taken, but the lion is slain ; we have gained a fort, but alas ! I have lost Tánáji Málosré !" Each man taking part in the assault, on this occasion, received a special reward, while Suryáji was appointed to the command of the fort. Púrandhar was captured a month later.

After these events Shiváji made ineffectual attempts to reduce Janjira, which was in fact never taken by the Attacks Janjira and plunders Surat. Maráthas, and then plundered Súrat. On the return journey he was attacked by the oghal forces and was driven to divide his force to save his plunder.

In 1672, the Maráthas gained a decisive victory over the Moghals at Sálher, which added greatly to their renown, in consequence of which many deserters from Bijápur and the Moghal armies joined their standard.

The standard of Shiváji, or the national flag of the Maráthas, is called the *Bhagwa Jhenda*. It is swallow-tailed, of a deep orange colour, and particularly emblematic of the followers of *Máhádeo*.

In June 1674, Shiváji was enthroned at Raigarh after many solemn rites and every observance of the *Shástras*, which could make the ceremony revered by Hindus. He assumed many lofty titles, and thereafter, on all public occasions, he imitated the grandeur and dignity of royalty.

The closing years of Shiváji's life were occupied in an expedition to Southern India, where he penetrated as far as Tanjore, in raiding Moghal territory and war with the Sidi, during which no particular events calling for special attention occurred, except perhaps the defection of his son, Sambhaji, to the Moghals.

Shiváji was taken ill at Raigarh, and died on the 5th April 1680, in his 53rd year, the immediate cause of death being a painful swelling in his knee-joint, which became gradually worse and brought on high fever, to which he succumbed.

Shiváji was certainly a most extraordinary person; however justly many of his acts may be censured, his claim to high rank in the pages of history must be admitted. To form an estimate of him, consider him assembling and conducting a half-naked band of Máwalis through the wild tracts where he first established himself, unmindful of the elements, turning inclement seasons to advantage and inspiring the minds of his followers with undaunted enthusiasm. Observe the novel plan of policy he commenced, which was most fit for acquiring power at that period. Examine his internal regulations, the great progress he made in arranging every department in the midst of perpetual warfare, and his successful stratagems for escaping or extricating himself from difficulty. Whether planning the capture of a fort or, the conquest of a distant country, heading an attack or conducting a retreat, regulating the discipline amongst a hundred horse or the arrangements for governing a country, one cannot but view his talents with admiration and his genius with wonder.

For a popular leader, his frugality was a remarkable feature in his character; the richest plunder never made him deviate from the rules he had laid down for its appropriation.

Shiváji's frugality.

Shiváji was patient and deliberate in his plans; ardent, resolute and persevering in their execution. Superstition, cruelty and treachery are not only justly

Raises the Hindus.

alleged against him, but he always preferred deceit to open force when both were in his power. To sum up all, let us contrast his craft, pliancy and humility with his boldness, firmness and ambition; his power of inspiring enthusiasm while he showed the closest attention to his own interests; the dash of a partizan adventurer with the order and economy of a statesman; and, lastly, the wisdom of his plans which raised the despised Hindus to sovereignty, and brought about their own accomplishment when the hand that had formed them was low in the dust.

Shiváji's admirers among his own nation speak of him as an incarnation of a deity, setting an example of wisdom, fortitude and piety. Maráthas, in general,

Marátha opinion of Shiváji.

considered that necessity justified a murder, and that political assassination was often wise and proper. They admit that Shiváji authorised the death of Chanda Raó, the Rája of Jaoli; but few of them acknowledge that Afzúl Khán was murdered. They considered him the aggressor, and the event is spoken of rather as a commendable exploit than a detestable and treacherous act.

In domestic life, Shiváji's manners were remarkably pleasing, and his address winning; he was apparently frank, but seldom familiar; passionate in his dis-

Shiváji's private character.

position, but kind to his dependants and relations. He was a man of small stature, and of an active rather than strong make; his countenance was handsome and intelligent; he had very long arms in proportion to his size, which is reckoned a beauty among Maráthas. The sword which he constantly used and which he named *Bhaváni*, after the Goddess, is still preserved by his descendants at Satára with the utmost veneration, and has all the honour of an idol paid to it. The *wághnakh*, *bichwa* and chain armour which he wore when he murdered Afzúl Khán are similarly preserved.

At the time of his death Shiváji was in possession of the whole of the Konkán from Gundavi to Phonda, except

Shiváji's possessions.

Goa, Lower Chaul, Salsette and Bassein, Janjira and the Island of Bombay. He had *thánas* in Karwar, Ankóla and several places along the coast. The Chief of Súnda acknowledged his

authority, and the Rána of Bednore paid him tribute. Exclusive of his possessions round Bellary and Kopál, his conquest in Dráwed, his supremacy in Tanjore and the districts of his father in the Carnatic, Shiváji possessed that tract of Máharáshthra from the Harnkási river on the south to the Indrayáni on the north. The districts of Supa, Bárámatti and Indápur were occasionally held and always claimed by him as his paternal *jághirs*. The line of forts from Tattóra to Panálla marked the eastward boundary of his territory. He had, however, a number of detached places. Singnapur, at the temple of *Máhádeo*, was his hereditary *inám* village; the fort of Parneira, near Damaun, was rebuilt by Moro Trimal. His garrisons and *thánas* occupied a great part of Buglána and several strong places in Khandeish and Sangamnér. His personal wealth was immense, as he had several millions in specie at Raigarh.

The territory and treasures which Shiváji acquired were not so formidable to the Múhammadans as the example he had set, the system and habits he introduced, and the spirit he had infused into a large proportion of the Marátha people.

Shiváji's legacy.

Shiváji had four wives—Suiyi Bhai, of the family of Nimbálkar;

Shiváji's wives.

Suyera Bhai, of the Sirké family; Putla Bhai, of the family of Mohité; and a fourth wife,

whose name and family are unknown. Of these, Suyera Bhai and Putla Bhai survived him. He was succeeded by his son Sambhaji.

APPENDIX A.

VARIOUS DYNASTIES.

IN order to assist the reader, lists of the various Houses that ruled over India and the Kingdoms that rose in the Dekhan are herewith given :—

- 1001—1186. The Ghaznvide Dynasty.
- 1186—1288. The Slave or Ghor Dynasty.
- 1288—1321. The Khilji Dynasty.
- 1321—1478. The Tughlak Dynasty.
- 1478—1526. The Lodi Dynasty.
- 1526—1857. The Moghal Dynasty.

Timur the Tartar.—Timur the Tartar, or Tamerlane, advanced on Delhi in 1398, proclaimed himself Emperor of India and returned to Samarkand, leaving as his Viceroy Khizr Khan, at Lahore : Babar, the first of the Moghal Dynasty, was a descendant of his.

The Bahmani Dynasty.—The Bahmani Dynasty was founded by one Hasan Gangu in the Dekhan, in 1347, and lasted till 1526, when it became extinct. The capital was Gulbarga.

The line of succession of the Bahmani Dynasty is as follows :—

1. Alla-ud-din Hasan Gangu, 1347—1357, succeeded by his son,
2. Muhammad Shah, 1357—1374, succeeded by his son,
3. Mujahid Shah, 1374—1377, assassinated, and succeeded by his uncle,
4. Daud Shah, 1377, reigned one month, and succeeded by
5. Mahmud Shah, 1377—1396, a younger son of the first Sultan, and succeeded by his son,
6. Ghazi-ud-din Shah, reigned about two months, when he was assassinated and succeeded by his brother,
7. Shams-ud-din Shah, who was dethroned in about six months, and succeeded by
8. Firuz Shah (son of Daud Shah), 1396—1422, succeeded by his brother,
9. Ahmad Shah Wali, 1422—1434, succeeded by his son,
10. Alla-ud-din Shah II, 1434—1457, succeeded by his son,
11. Humayun-Shah, the Tyrant, 1457—1460, succeeded by his son,
12. Nizam Shah, 1460—1462, succeeded by his brother,
13. Muhammad Shah, 1462—1482, succeeded by his son,
14. Mahmud Shah, 1482—1518, succeeded by his son,
15. Ahmad Shah, 1518—1520, succeeded by
16. Alla-ud-din Shah III, who was strictly confined in 1526, when Kalim-ullah Shah succeeded, and was the last of the Dynasty.

Decay of the Bahmani Dynasty, on which five new States arise.—While the Bahmani Dynasty was passing away or decaying, five separate States, under Muhammadan Kings, were rising and gaining strength. They were :—

1. Adil Shahi or Bijapur.
2. Kutab Shahi, Golconda or Hyderabad.
3. Imad Shahi or Berar.
4. Nizam Shahi or Ahmednagar.
5. Burid Shahi or Ahmedabad Bidar.

The Imad Sháhi Dynasty lasted till 1574, when it was annexed by Ahmednagar. The Burid Sháhi Dynasty lasted a still shorter period, the greater part being incorporated into Bijápur.

The Princes of the remaining three Dynasties are enumerated below :—

Adil Sháhi Dynasty.—Bijápur or Adil Sháhi Dynasty—

1. Yúsuf Adil Sháh	1489—1510.
2. Ismail Adil Sháh	1510—1534.
3. Mullah Adil Sháh	1534.
4. Ibráhim Adil Sháh I	1534—1557.
5. Ali Adil Sháh I	1557—1580.
6. Ibráhim Adil Sháh II	1580—1626.
7. Máhmúd Adil Sháh	1626—1656.
8. Ali Adil Sháh II	1656—1672.
9. Sikandar Adil Sháh	1672—1686.

Nizám Sháhi Dynasty.—Ahmednagar, Nizám Sháhi or Byhiri Dynasty—

1. Ahmád Nizám Sháhi I	1490—1508.
2. Burhán Nizám Sháhi I	1508—1553.
3. Husain Nizám Sháhi	1553—1565.
4. Murtaza Nizám Sháhi I	1565—1588.
5. Mirán Husain Nizám Sháhi	1588.
6. Ismail Nizám Sháhi	1588—1590.
7. Burhán Nizám Sháhi II	1590—1594.
8. Ibráhim Nizám Sháhi	1594.
9. Ahmád Nizám Sháhi II	1595.
10. Bahádur Nizám Sháhi	1595.
11. Murtaza Nizám Sháhi II	1605—1631.

Kútab Sháhi Dynasty.—Golconda or Kútab Sháhi Dynasty—

1. Kútab-ul-Mulk	1512—1543.
2. Jamshid Kútab Sháh	1543—1550.
3. Ibráhim Kútab Sháh	1550—1581.
4. Múhammad Kútab Sháh	1581—1611.
5. Abdulla Kútab Sháh	1611—1672.
6. Abu Hasan Kútab Sháh	1672—1687.

The Mughal Dynasty.—Reigning Kings of the Moghal Dynasty—

1. Bábar	1526—1530.
2. Húmayún	1530—1556 (in exile 15 years).
3. Akbár	1556—1605.
Jehángir	1605—1627.
Sháh Jehán	1627—1658, deposed by
Aurangzebe (Alamgir)	1658—1707.
4. Bahádur Sháh	1707—1712.
5. Jehándar Sháh, seized the throne, but was murdered and succeeded by	1712—1720.
6. Farrukhsíyár	1720—1748.

- | | | |
|---|--------------------|-----|
| 11. Ahmád Sháh | 1748—1754. | |
| 12. Alamgir (II) | 1754—1759, | was |
| murdered by his Minister, when there was an interval till | | |
| 13. Sháh Alam | 1771—1806, | was |
| placed on the throne by Máhádaji Sindia. | | |
| 14. Múhammad Akbár | 1806—1837. | |
| 15. Bahádur Sháh | 1837—1857, when he | |
| was deported, and the Mógħal Dynasty came to an end, | | |

The Bhonslés.—Below will be found a list of the Bhonslé family, the founders and leaders of the Maráthas :—

Bábji Bhonslé, who resided at Ellora.

Máluji Bhonslé.

Sháhji Bhonslé, born 1594, died 1664.

Shiváji Bhonslé, born 1627, died 1680.

Sambhaji Bhonslé, 1680—89.

Rája Rám Bhonslé, 1689—1700.

- * Tára Bhai, acted as Regent during the minority of Shiváji Bhonslé, until Sháhu Bhonslé was released by the Moghals.

Sháhu Bhonslé, 1708—49.

Rám Rája Bhonslé succeeded, but was only a nominal leader, as Sháhu practically handed over the government of the country to the Peshwas.

The Peshwas.—The Peshwas, who succeeded the Bhonslés, were :—

Báláji Vishwanáth.

Báláji, 1st Peshwa, 1718—21.

Báji Ráo, 2nd Peshwa, 1721—40.

Báláji Báji Ráo, 3rd Peshwa, 1740—61.

Mádhu Ráo, 4th Peshwa, 1761—72.

Narayán Ráo, 5th Peshwa, 1772, assassinated.

Mádhu Ráo Narayán, 6th Peshwa, 1774-95.

Báji Ráo, II, 7th and last Peshwa, 1795, defeated and deposed, 1818, died at Bithur, near Cawnpur.

* The Kolhápur Chiefs are descended from this branch of the Bhonslé family.

APPENDIX B.

Below will be found a list of some of the various castes, inhabitants of Máharáshtra who are not Maráthas, but may endeavour to pass themselves off as such. Some of them are superior and others inferior to them :—

Bráhmaṇ.

Gúrao.

Prabhu.

Bairági.

Jangam.

Váni.

Lingáyat Váni.

Máli.

Dhangar.

Gaoli.

Bhát.

Gosávi.

Náth.

Kóli.

Kumbhár.

Konkani Kunbi or Kulwádi.

Shimpi.

Bhandári.

Deoli.

Nhavi.

Támbóli.

Sónár.

Kóshti.

Sáli.

Mhár or Dhed.

Sútár.

Kómti.

Mitgaoda.

Lóhár.

Gaundi.

Banjára.

Rával.

Ghádshi.

Beldár.

Jóshi.

Kassár.

Góndhli.

Téli.

Búrud.

Thákur.

Parit.

Sángar.

Kaikádi.

Ghisádi.

Vadár.

Bédar.

Bhil.

Rámoshi.

Kátkari.

Chambhár.

Máng.

APPENDIX C.

LIST OF THE 96 MARÁTHA CLANS AND TOTEMS.

No.	Name of Clan.	Totems worshipped by the Clan.
1	Chaván . . .	Vasindi vél (Cocculus vellosus), Haladi (Turmeric), Sóné (Gold), Rúi (Madder), Kalamo (Stephegyne parvifolia).
2	Lád . . .	Vasindi vél (Cocculus vellosus).
3	Távade . . .	The same as that of Chaván.
4	Mohité . . .	The same as above.
5	Moré . . .	Móracha pankha (Peacocks' feathers) or Teenshé sáth divé (Three hundred and sixty lamps).
6	Pawár . . .	Tarvárichi dhár (Sword blade), Kalamb (Stephegyne parvifolia).
7	Bágvé . . .	Tarvárichi dhár (Sword blade), or Páñch pallvi (Leaves of five trees), i.e., Amba (Mango), Jámbúl (Eugenia jambolana), Vad (Banyan tree), Sabar (Prosopis spicigera), Kalamb (Stephegyne parvifolia).
8	Ráthódé . . .	Shankh (Conch-shell).
9	Dhámpal . . .	Umber (Indian Fig tree), Amba (Mango) or Kalamb (Stephegyne parvifolia).
10	Jádhao . . .	Umber (Indian Fig tree).
11	Shankhapál . . .	Shankh (Conch-shell).
12	Yádao . . .	Umber (Indian Fig tree).
13	Wághalé . . .	Ditto.
14	Shirké . . .	Ditto.
15	Jagtáp . . .	Umber (Indian Fig tree), Pimpal (Ficus religiosa), Kalamb (Stephegyne parvifolia).
16	Chálukya . . .	Umber (Indian Fig tree) or Shankh (Conch-shell).
17	Káláchuri (Káchare)	Bhárúdwáj pakshhácha pankh (Wing of the Pheasant Crow).
18	Kadam . . .	Sóné (Gold), Halad (Turmeric), Kaitak (The leaf of Pandanus odoratissimus).
19	Dhumál . . .	Halad (Turmeric) or Kaitak (The leaf of Pandanus odoratissimus).

No.	Name of Clan.	Totems worshipped by the Clan.
20	Angane . . .	Kalamb (<i>Stephegyne parvifolia</i>) or Kaitak (The leaf of <i>Pandanus odoratissimus</i>).
21	Nikam . . .	Umber (Indian Fig tree), Vel (Bamboo) or a garland of gold or Rúdrákhsh (<i>Eleocarpus ganitrus</i>) or Kándé (onions).
22	Ghitak . . .	Kalamb (<i>Stephegyne parvifolia</i>).
23	Tovar . . .	Umber (Indian Fig tree).
24	Kálamukh . . .	Páñch pallvi (Leaves of five trees), <i>i.e.</i> , Amba (Mango), Vad (Banyan tree), Sabar (<i>Prosopis spicigera</i>), Jámbúl (<i>Eugenia jambolana</i>), Kalamb (<i>Stephegyne parvifolia</i>) or Suryakánt (Sunflower) or Umber (Indian Fig tree).
25	Survé . . .	Páñch pallvi (Leaves of five trees as in 24).
26	Gaikwád . . .	The same as above.
27	Kshiraságar . . .	Ditto.
28	Ghátgé . . .	Ditto.
29	Gavas . . .	Ditto.
30	Proptat . . .	Ditto.
31	Ráné . . .	Vad (Banyan tree) or Suryakánt (Sunflower).
32	Shelár . . .	Kumal (Lotus).
33	Ingale . . .	The same as above.
34	Dorik . . .	Páñch pallvi (Leaves of five trees as in 24).
35	Sálunké . . .	Kumal (Lotus).
36	Sáwant . . .	The same as above.
37	Chulki . . .	Kumal (Lotus), Shankh (Conch-shell), Sabar (<i>Prosopis spicigera</i>), Kalamb (<i>Stephegyne parvifolia</i>).
38	Bhósálé (Bhonslé) . . .	Páñch pallvi (Leaves of five trees as in 24).
39	Máné . . .	Garúdáchá pankh (The wing of a large vulture) or Garúdvél (<i>Tinosphora cordifolia</i>).
40	Ghórpádé . . .	Rúi (Madder).
41	Shisódé . . .	Páñch pallvi (Leaves of five trees as in 24).
42	Bhógalé . . .	The same as above.
43	Bhoité . . .	Ditto.

No.	Name of Clan.	Totems worshipped by the Clan.
44	Chándlé . .	Garúdácha pankh (The wing of a large vulture) or Kalamb (Stephegyne parvifolia).
45	Máhádik . .	Pimpal (Ficus religiosa).
46	Nalaodé . .	Nágchámpa (Mesua ferrea).
47	Dábhádé . .	Kalamb (Stephegyne parvifolia).
48	Hara . .	Páñch pallvi (Leaves of five trees as in 24) or Kalamb (Stephegyne parvifolia).
49	Dhumále . .	Kalamb (Stephegyne parvifolia).
50	Dharmarája . .	Vad (Banyan tree), Pimpal (Ficus religiosa), Hariáli (Durwa grass or Crynodon dactylon), Jámbúl (Eugenia jambolana).
51	Anang . .	Nágchámpa (Mesua ferrea).
52	Sávadá . .	The same as above.
53	Shindé . .	Agháda (Achyranthes aspera).
54	Shitólé.	
55	Dalvi.	
56	Vicháré.	
57	Málap.	
58	Nimbálkar.	
59	Pátankar.	
60	Ahírráo.	
61	Angré.	
62	Kákadá.	
63	Kálé.	
64	Kánade.	
65	Kesarkar.	
66	Kokáté.	
67	Khadataré.	
68	Kharáté.	
69	Khandágale.	

No.	Name of Clan.	Totems worshipped by the Clan.
70	Khánvilkar.	
71	Khándékar.	
72	Gaváné.	
73	Gujar.	
74	Gátád.	
75	Golé.	
76	Chinage.	
77	Jagadále.	
78	Jagadháné.	
79	Jávalé.	
80	Tekále.	
81	Daphalé.	
82	Dhamdheré.	
83	Dhavalé.	
84	Dhone.	
85	Távase.	
86	Teje.	
87	Thote.	
88	Thorát.	
89	Dabhadé.	
90	Devamáné.	
91	Deoraó.	
92	Dháibar.	
93	Pítál.	
94	Pingalé.	
95	Raut.	
96	Sámbaré.	

APPENDIX D.

LIST OF DISTRICTS AND TALUKAS

With remarks on their value as Recruiting Grounds and their male population according to the Census of 1901.

District.	Talukas.	REMARKS.
BOMBAY PRESIDENCY.		
THE DEKHAN.		
Ahmednagar— Maráthas, 162,170. Musalmáns, 21,994.	Akola . . .	This district provides a good class of recruit, and is capable of supplying more than it has done in the past.
	Jámkhed.	
	Karjat.	
	Kopargaon.	
	Ahmednagar.	
	Nevása.	
	Párner.	
	Ráhuri.	
	Sangamnér.	
	Shevgaon.	
	Shrigonda.	
Nasik— Maráthas, 81,418. Musalmáns, 22,817.	Chandvad . . .	This district has been hardly worked at all. There is no reason why it should not give its quota of recruits.
	Dindori.	
	Igatpuri.	
	Kalvan.	
	Málegaon.	
	Nándgaon.	
	Násik.	
	Niphád.	
	Peint.	
	Satána.	
	Sinnar.	
	Yeola.	

District.	Tálukas.	REMARKS.
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BOMBAY PRESIDENCY—*contd.*THE DEKHAN—*contd.*

Poona— Maráthas, 165,702. Musalmáns, 23,941.	Bhimtadi . Dhond Petha. Haveli. Mulshi Petha. Indapur. Júnnar. Khed. Ambegaon Petha. Mával. Púraidhar. Sirur.	The Eastern Tálukas have proved a fine recruiting ground. The people in the Northern Tálukas seem too well off to care to serve, while those in the vicinity of Poona can obtain plenty of work and means of subsistence there, consequently do not wish to enlist.
Satára— Maráthas, 286,076. Musalmáns, 20,464.	Jávli . . . Malcolmpeth. Karád. Khánápur. Khatáv. Koregaon. Mán. Pátan. Satára. Tásgaon. Wái. Khandála Petha. Válva. Shirála Petha.	The very best recruiting ground for Dekhani Maráthas, being the centre of the Marátha country. Supplies a large number of men. The people are thoroughly conversant with military matters and know all about conditions of service. The Eastern Tálukas could give more men and require opening up.

District.	Talukas.	REMARKS.
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BOMBAY PRESIDENCY—*contd.*THE DEKHAN—*contd.*

Sholápur— Maráthas, 110,709. Musalmáns, 27,359.	Bársi . . Karmála. Mádha. Málsiras. Pandharpur. Sángola. Sholápur.	A fair recruiting ground for Dekhani Maráthas and good for Musalmáns. Requires opening up in the Western Talukas.
Belgaum— Maráthas, 91,684. Musalmáns, 39,567.	Athni . . Belgaum. Chandgad Petha. Chikodi. Hukeri Petha. Gokák. Khánápur. Parasgad. Murgod Mahál. Sampgaon.	The Northern Talukas have given a fair amount of Musalmáns but few Maráthas. With perseverance these should become good grounds. The rest of the district has not been worked at all.
Bijápur— Maráthas, 10,055. Musalmáns, 41,751.	Badámi . . Bágalkot. Bilgi Petha. Bágevádi. Bijápur. Hungund.	A poor recruiting ground for Maráthas, though it has supplied a good number of Musalmáns. With should develop into a very good ground for Musalmáns.

District.	Tálukas.	REMARKS.
BOMBAY PRESIDENCY— <i>contd.</i>		
THE DEKHAN— <i>concl'd.</i>		
Bijápur—(<i>cont'd.</i>)	Indi. Muddebihál. Sindgi.	

Dharwar— Maráthas, 25,956. Musalmáns, 71,448	Bankápur . . Dharwar. Gadag. Mundargi Petha. Hángal. Hubli. Kalghatgi. Karajgi. Kod. Navalgund. Nargund Petha. Ránebennur. Ron.	Has not been worked so far.
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THE KONKAN.

Thana— Maráthas, 56,924.	Bassein . . Bhiwndi. Dáhánu. Umbargaon Petha. Kalyán. Máhim. Murbád. Sálsette.	Has not been worked so far.
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District.	Talukas.	REMARKS.
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BOMBAY PRESIDENCY—*contd.*THE KONKAN—*contd.*

Thana—(<i>contd.</i>)	Sháhápur. Mokháda Petha. Váda.	
Kolába— Maráthas, 96,286.	Alibág . . . Kayat. Khálápur Petha. Máhad. Mángaon. Panvel. Uran Petha. Pen. Nágothna Petha. Roha.	Good recruiting ground.
Ratnágiri— Maráthas, 134,560.	Chiplun . . . Guhága Petha. Dápoli. Mandangad Petha. Dévgad. Khed. Málvan. Rájápur. Ratnágiri. Sangameshvar. Vengurla.	Excellent recruiting ground for Konkani Maráthas. Men from this district are usually anxious to enlist.

District.	Tálukas.	REMARKS.
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BOMBAY PRESIDENCY—*contd.*THE KONKAN—*concl'd.*

Kanara—	Ankola . . .	Has not been worked so far.
Maráthas, 25,811.	Honávar.	
	Bhathal Petha.	
	Karwar.	
	Kumta.	
	Siddápur.	
	Sirsi.	
	Supa or Haliyál.	
	Supa Petha.	
	Yellápur.	
	Mundgod Petha.	

NATIVE STATES UNDER THE BOMBAY GOVERNMENT.

Akalkot—	Fair recruiting ground.
Maráthas, 4,695.		
Musalmáns, 5,569.		
Bhor—	Not of any value.
Maráthas, 37,297.		
Musalmáns, 933.		
Agency—	Good recruiting ground.
Maráthas, 5,627.		
Musalmáns, 2,080.		

District.	Tálukas.	REMARKS.
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BOMBAY PRESIDENCY—*contd.*NATIVE STATES UNDER THE BOMBAY GOVERNMENT—*contd.*

Surgana— Maráthas, 79. Musalmáns, 157.	.....	Of no value.
Janjira— Maráthas, 2,203.	.....	Of small value.
Savanur— Maráthas, 278. Musalmáns, 2,674.	.....	Of little value.
Kolhápúr— Maráthas, 217,694. Musalmáns, 19,821.	Karvir Panálla. Alta. Shirol. Gadinglaj. Bhudargad. Vishálgad. Bávda. Kágal. Ichalkaranji.	The very best class of Maráthas are obtained here. More use could well be made of this district. It supplies a fair number of Musalmáns.
Southern Marátha States— Maráthas, 74,292. Musalmáns, 28,637.	The States are :— Sángli. Miraj Senior. Miraj Junior. Kurundvád Senior. Kurundvád Junior.	Good for both Maráthas and Musalmáns.

District.	Tálukas.	REMARKS.
BOMBAY PRESIDENCY— <i>concl'd.</i>		
NATIVE STATES UNDER THE BOMBAY GOVERNMENT— <i>concl'd.</i>		
Southern Marátha States—(<i>cont'd.</i>)	Jamkandi.	
	Mudhol.	
	Rámdurg.	
Sávantvádi— Maráthas, 56,557.	Kudál . . . Vádi. Bánda.	The very best recruiting ground for Konkani Maráthas. Supplies a large number of men for the Army.
Bombay City— Maráthas, 137,548. Musalmáns, 96,311.	.....	Under certain circumstances an excellent recruiting ground.

HYDERABAD TERRITORY.

Mahbubnagar— Maráthas, <i>nil.</i> Musalmáns, 29,222.	Amrabad . . .	Not been worked. Musalmáns might be worth trying.
	Ibrahim pattan.	
	Jircherla.	
	Kalwakurthi.	
	Koilkundah.	
	Mahbubnagar.	
	Maktal.	
	Nagar Karnul.	
	Narainpet.	
	Pargi.	
Atraf-i-Balda - Maráthas, <i>nil.</i> Musalmáns, 26,882.	Ambarpet . . .	Ditto.
	Asafnagar.	
	Jukal.	
	Medchal.	
	Patlur.	
	Sháhábád.	

District.	Tálukas.	REMARKS.
HYDERABAD TERRITORY— <i>contd.</i>		
Medak— Maráthas, <i>nil</i> . Musalmáns, 18,555.	Andol . . . Bagat. Kalabgur. Medak. Ramayampet. Tekmal.	Not been worked. Musalmáns might be worth trying.
Nalgoonda— Maráthas, <i>nil</i> . Musalmáns, 17,413.	Bhongir . . . Devalpalli. Devarkonda. Nalgoonda. Suriapet.	Not been worked. Situated in Telinga. Doubtful whether Musalmáns worth enlisting. Too far east.
Warangal— Maráthas, <i>nil</i> . Musalmáns, 25,339.	Chiryal . . . Khamamet. Mahbubabad. Madhra. Pakhal. Palwancha. Parkal. Varangal. Vardanapet. Yellandlapad.	Ditto.
Elgandal— Maráthas, <i>nil</i> . Musalmáns, 22,331.	Chinnur . . . Jaktiyal. Jamikunta. Karim Nagar.	Ditto.

District.	Talukas.	REMARKS.
HYDERABAD TERRITORY— <i>contd.</i>		
Elgandal—(<i>contd.</i>)	Laksettipet. Mahadeopur. Siddipet. Sirsilla. Sultanabad.	Not been worked. Situated in Telinga. Doubtful whether Musalmáns worth enlisting. Too far east.
Sirpur-Tandur— Maráthas, 4,896. Musalmáns, 7,349.	Edlabad . . . Rajura. Sirpur-Tandur.	Ditto.
Indur— Maráthas, 13,424. Musalmáns, 25,256.	Armur . . . Bimgal. Banswada. Bodhan. Indur. Kamareddipet. Mudhol. Nirmal. Ola (Narsapur). Yellareddipar.	Not been worked. Might be worth trial.
Raichur— Maráthas, 585. Musalmáns, 26,359.	Alampur . . . Deodrug. Manvi. Raichur. Yadgir. Yergara.	Not been worked. Might be worth trial for Musalmáns.
Linsugur . . .	Gangawati . . . Kushtagi.	Not been worked. Has a large population of Bedars.

District.	Talukas.	REMARKS.
HYDERABAD TERRITORY— <i>contd.</i>		
Lingsugur—(<i>contd.</i>) Maráthas 1,714. Musalmáns 33,913.	Lingsugur. Shahpur. Shorapur. Sindhnur.	
Gulbarga— Maráthas 22,165. Musalmáns 57,378.	Andola . . . Chincholi. Gulbarga. Gurmatkal. Kodangal. Mahagaon. Seram.	Has only been open to systematic recruiting for a short time but promises well.
Bidar— Maráthas 57,116. Musalmáns 53,162.	Bidar . . . Kohir. Nilanga. Varval Rajura. Udgir. Aurad. Janwada .	Ditto.
Naldrug— or Osmanabad. Maráthas 57,311. Musalmáns 25,771.	Naldrug . Tuljapur. Kalam. Osmanabad. Owsa. Parenda. Wasi.	Ditto.

District.	Tálukas.	REMARKS.
HYDERABAD TERRITORY—contd.		
Nander— Maráthas 61,489. Musalmáns 24,606.	Bhysa . . . Biloli. Deglur. Hadgaon. Kandahar. Nander. Usman Nagar.	Has only been open to systematic recruiting for a short time but promises well.
Parbhani— Maráthas 118,459. Musalmáns 29,526.	Basmat . . . Hingoli. Jintur. Kalamnuri. Parbhani. Pathri. Palam.	Ditto.
Bhir— Maráthas 96,667. Musalmáns 22,177.	Amba . . . Ashti. Bhir. Gevrai. Kaij. Mazalgaon. Patoda.	Ditto.
Aurangábád— Maráthas 77,029. Musalmáns 46,351.	Paithan . . . Vaijápur. Gangápur. Ambárh.	Ditto.

District.	Talukas.	REMARKS.
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HYDERABAD TERRITORY—(concl'd.) -

Aurangábád—(cont'd.)	Bokardan.	
	Kannad.	
	Sillod.	
	Aurangábád.	
	Jálma.	
	Khuldábád.	
Hyderábád City— Maráthas 3,088. Musalmáns 96,973.	.....	The inhabitants of Hyderábád City are of such doubtful character that it would be dangerous to experiment in enlisting them.

THE BERARS.

Amráoti— Maráthas, 4,363. Musalmáns, 25,574.	Amráoti . . Murtizápur. Chándur. Morsi.	Fair results have been obtained in Musalmáns.
Ellichpur— Maráthas, 1,031. Musalmáns, 14,951.	Dariápur . . Ellichpur. Melghát.	Ditto.
Wún— Maráthas, 2,504. Musalmáns, 11,415.	Wún . . . Yewatmál. Dárwa.	Not been worked as yet.

District.	Tálukas.	REMARKS.
THE BERARS—contd.		
Akola— Maráthas, 2,824. Musalmáns, 27,483.	Akola . . . Bálápur. Khámgaon. Jalgaon. Akot.	Fair results have been obtained in Musalmáns.
Buldána— Maráthas, 1,611. Musalmáns, 17,720.	Malkápur . . . Chikli. Mehkar.	Ditto.
Básim— Maráthas, 1,256. Musalmáns, 11,624.	Básim . . . Pusad.	Has not been worked as yet.

NOTE.—Every class of Musalmán is included in the totals given under "Musalmáns." It is probable that a large number of these are not eligible for enlistment.

Verification Rolls of Recruits and any other correspondence regarding men whose homes are situated in Native States under the Bombay Government, should be sent to the Political Officers noted below :—

Native State—	POLITICAL OFFICER TO WHOM COMMUNICATIONS SHOULD BE ADDRESSED.
Surgana . . .	Collector and Political Agent, Nasik.
Kolhápur . . .	
Jamkandi . . .	
Sángli . . .	
Miraj (Senior) . . .	
Miraj (Junior) . . .	
Kurundvád (Senior) . . .	
Kurundvád (Junior) . . .	
Mudhol . . .	Political Agent, Kolhápur and Southern Marátha Country.
Rámdurg . . .	
Savanur . . .	
Bhor . . .	
Akalkot . . .	
Jath . . .	
Daphlapur . . .	
Aundh . . .	Collector and Political Agent, Satára.
Phaltan . . .	
Jáwar . . .	Collector and Political Agent, Thana.
Janjira . . .	Collector and Political Agent, Kolaba.
Sávanlvádi . . .	Political Agent, Sávantvádi.

APPENDIX E.

List of some of the principal Fairs held in the Maratha and Dekhani Musalman Recruiting Districts.

Name of District.	Name of Fair.	Where held.	Approximate dates on which held.	REMARKS.
Nasik . .	Shri Shideshwar .	Sapta Shring .	10th to 19th April . . .	Attended by large numbers, including Dekhani Maráthas and Musalmáns.
	Rám Navmi .	Nasik City .	6th to 8th April.	
	Vivartináth .	Trimbak .	24th to 26th January.	
	Devi . . .	Wáni . . .	11th to 25th April.	
	Khandóba Devi	Chandanpuri . .	13th January.	
Poona . .	Kondanpur and Kátraj.	Kondanpur and Kátraj.	December and January . . .	Attended by large numbers of all classes.
	Alandi . . .	Alandi . . .	11th November.	
	Dehu . . .	Dehu . . .	28th February.	
	Jejeuri . . .	Jejeuri . . .	January, March and November.	
Sholápur . .	Ashádhi . . .	Pundharpur . .	July	Attended by vast numbers of people of all classes.
	Kártiki . . .	Pundharpur . .	November.	
	Mághi . . .	Pundharpur . .	February.	
	Chaitri . . .	Pundharpur . .	March and April.	

Name of District.	Name of Fair.	Where held.	Approximate dates on which held.	REMARKS.
Kolába	Shaha Bahiri .	Máhad .	February	Attended by Konkani Maráthas.
	Shri Vireswar	Máhad .	February and March.	
	Shri Wordayrni	Kopde Budruk .	February.	
	Kondjai .	Dewápur .	April.	
	Shri Bahiri .	Birwádi .	April.	
Ahmednagar	Dongargaon .	Dongargaon .	29th August	Attended by Dekhani Maráthas.
	Shideswar Máhádeo	Mandangaon .	December.	
	Godádbhawa-cha Ráth.	Karjat .	July.	
	Khandoba .	Madhi .	March.	
	Shri Devi .	Kolhar Bhagwatipur	January.	
	Chang Div .	Puntámbe .	December and January.	
Bijápur	Muharram .	Indi .	Muharram	Attended by Dekhani Musalmáns.
	Mallaya Deva	Hippargi .	October.	
	Khawaja Amin	.....	.....
	Durga .	Bijapur .	Rámázán.	

NOTE.—Besides the above, an innumerable number of smaller fairs are constantly being held throughout the district.

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